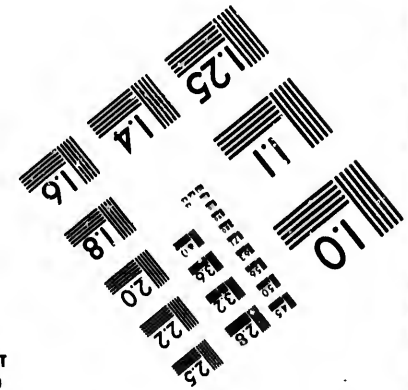
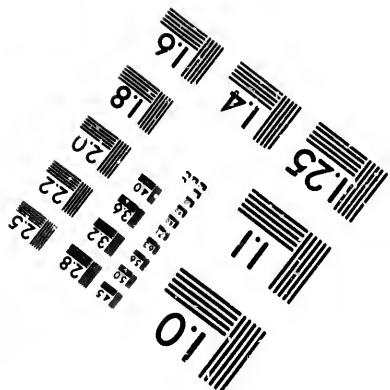
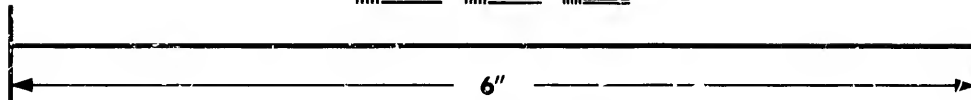
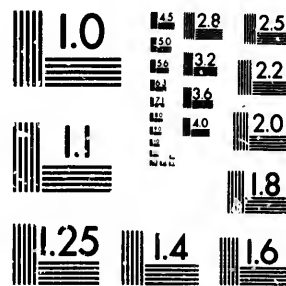


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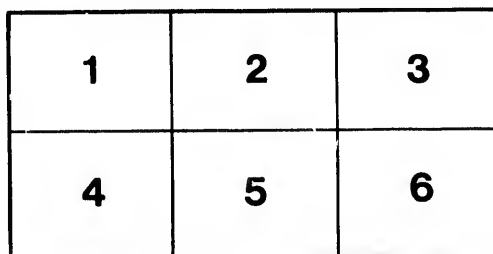
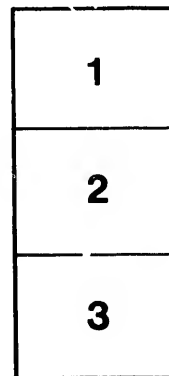
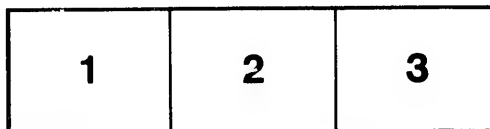
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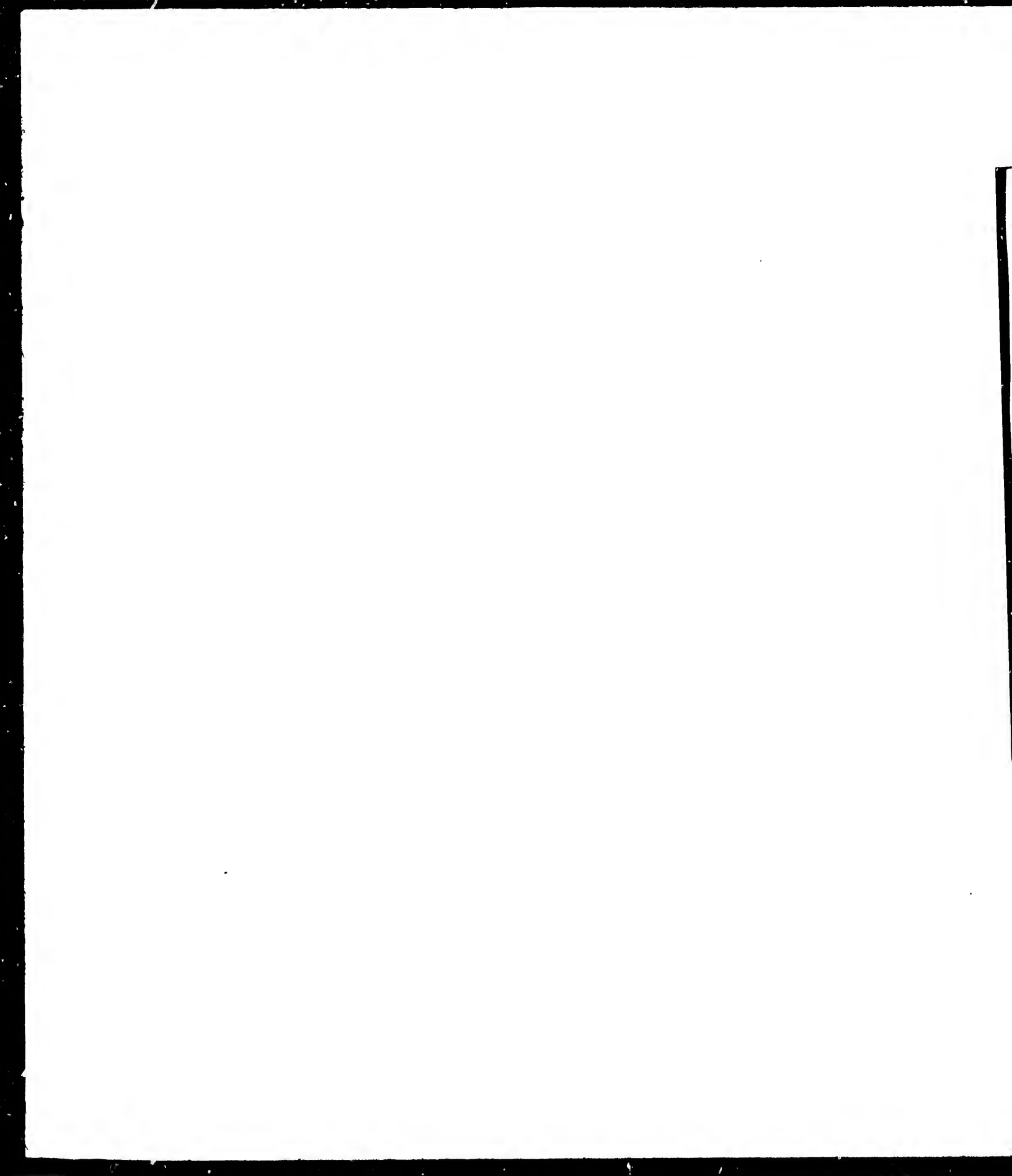
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J

JACHIN AND BOAZ;
OR, AN
AUTHENTIC KEY
TO THE
DOOR OF FREE-MASONRY,
BOTH
ANCIENT AND MODERN.

CALCULATED NOT ONLY FOR THE INSTRUCTION OF EVERY
NEW-MADE MASON; BUT ALSO FOR THE INFORMATION OF
ALL WHO INTEND TO BECOME BRETHREN.

CONTAINING

- | | | | |
|--|---|--|--|
| I. A circumstantial Account of all the Proceedings in making a Mason, with the several Obligations of an Entered Apprentice, Fellow-Craft, and Master; the Prayers, and also the Sign, Grip, and Pass-Word of each degree. | II. The manner of opening a Lodge, and setting the Craft to work | III. The Entered Apprentice, Fellow-Craft, and Masters lecture, verbatim, as delivered in all Lodges, with a Song at the Conclusion of each Part | IV. The Origin of Masonry; Description of Solomon's Temple; History of the Murder of the Grand |
| Master Hiram by the three Fellow Crafts; their Discovery and Punishment; the Burial of Hiram by King Solomon's Order; with the Five Points of Fellowship, &c. | V. The ceremony of the Instalment of the Masters of different Lodges on St. John's Day; Description of the Regalia, &c. | VI. Ceremonies used at the Funeral of a Mason. | VII. A safe and easy Method proposed, by which a Man may obtain Admittance into any Lodge without passing through the Form required, and thereby have a Guinea or two in his Pocket. |

WITH AN

*Accurate Plan of the Drawing on the Floor
of a Lodge.*

INTERSPERSED WITH
A VARIETY OF NOTES AND REMARKS,
*Necessary to explain and render the whole clear to the
meanest Capacity.*

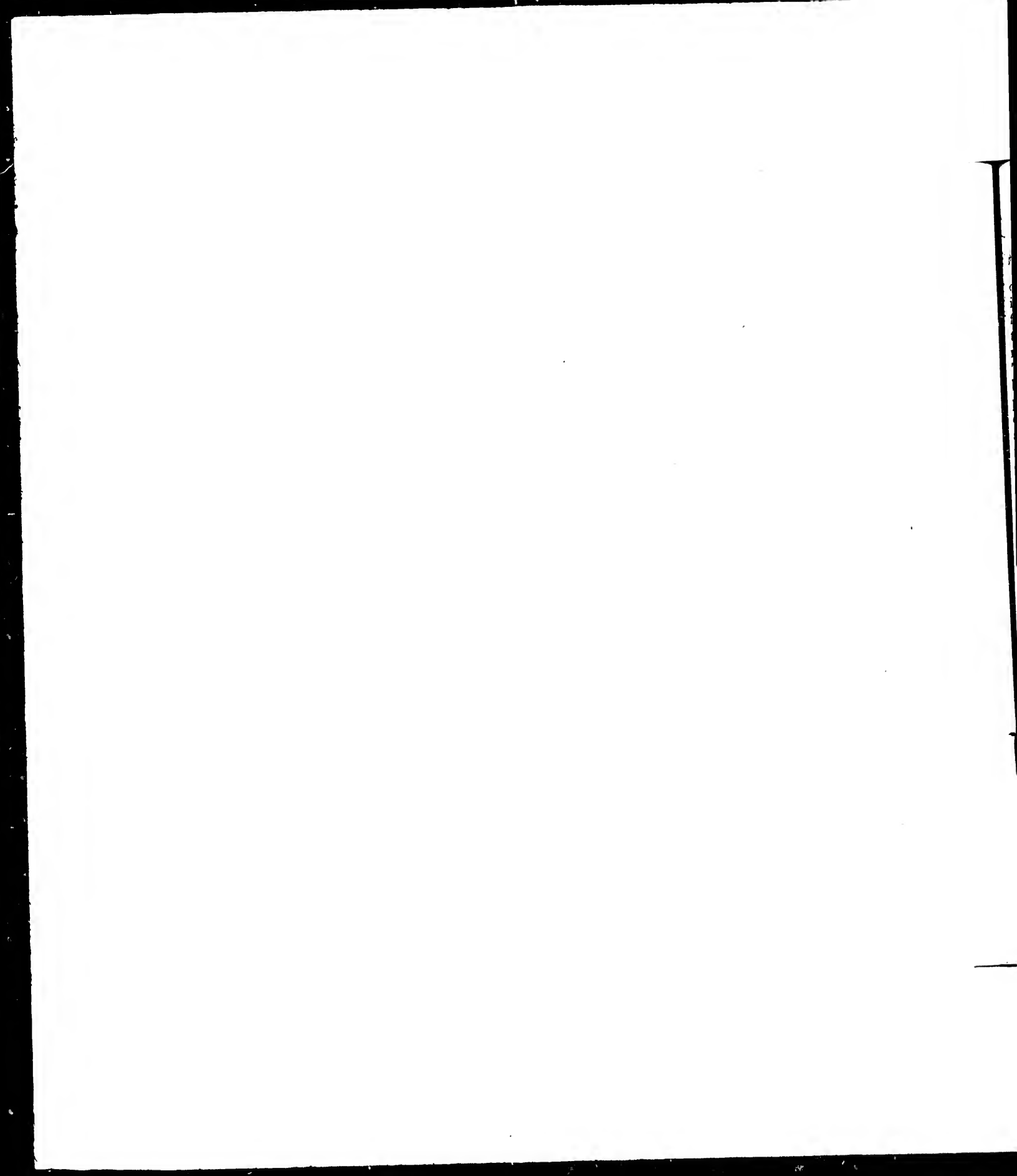
TO WHICH ARE ADDED,

A SELECT COLLECTION OF SONGS, AND A LIST OF TOASTS AND
SENTIMENTS, PROPER FOR THE SOCIETY OF FREE-MASONS.

LONDON:

PRINTED FOR THE BOOKSELLERS.

1817.



TO ALL
FREF-MASONS.

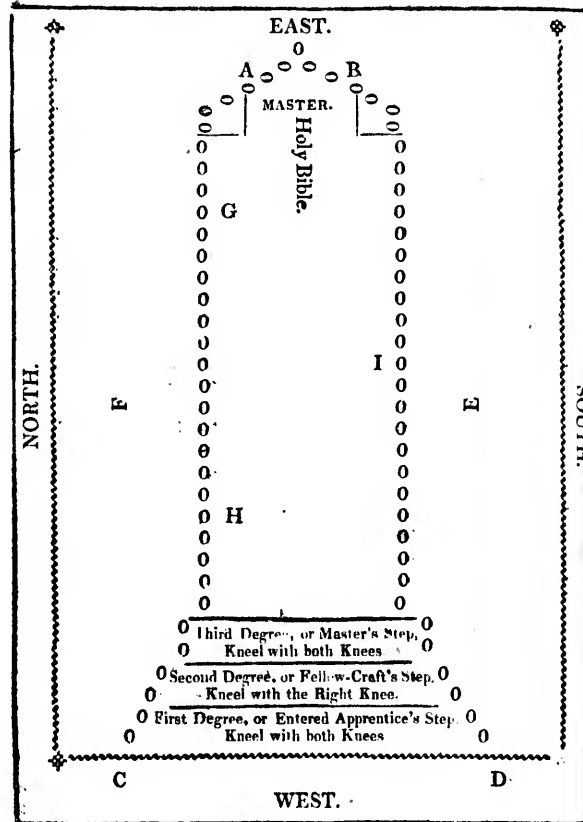
THE Author of the following pages has the honour of being respected in most of the lodges of reputation in this metropolis. He acquired his knowledge at first from some loose papers belonging to a merchant to whom he was nearly related, who had been a member of the Queen's Arms, St Paul's Church yard. This relation dying about ten years ago, the editor became possessed of his effects; and on looking over papers, among others he found some memorandums or remarks on *Masonry*, which excited his curiosity so far, that he resolved on accomplishing his scheme without going through the ceremony required by the society.

The remarks of his friend above-mentioned furnished hints sufficient to make a trial on an intimate acquaintance, a Free-Mason, which succeeded and he received an invitation to spend an evening at a tavern in the Strand, with several acquaintances, where he gave full satisfaction, and took his seat. That night he saw two makings,* and came off full of spirits.

His regard to the society and respect to the public, are the only inducements to this publication, which is intended not only to assist those who have been lately made, and still remain ignorant of the true foundation of the art, but also to give all that have an inclination to become Masons an opportunity of considering the advantages and disadvantages of the engagements and oaths by which they are bound. Such is the intention of this undertaking; and the Editor flatters himself the brotherhood will not condemn his officiousness in this respect, as it will rather strengthen than hurt the interest of the society; the fear of going through the ceremony, which has hitherto been represented in such frightful shapes, being the greatest obstacle to its future welfare and support.

* Makings, the term used in the circular letters to the members of the lodge acquainting them that new members are to be admitted the next lodge night.

Plan of the Drawing on the Floor at the Making of a Mason.



EXPLANATION.

- A Senior Deacon, with a black rod.
- B Past Master, with the Sun and Compasses, and a string of cords.
- C Senior Warden, with the Level, and a column in his hand.
- D Junior Deacon, with a black rod.
- E Junior Warden, with a column in his hand.
- F The Secretary, with Cross Pens.
- G H I Candles.
- § Masons standing round at the Ceremony.

Making of a Mason.

AN AUTHENTIC KEY*

TO THE

DOOR OF FREE-MASONRY.

THE origin * of the Society called FREE-MASONS, is said by some to have been a certain number of persons who formed a resolution to rebuild the Temple of Solomon. This appears from the lecture, or rather history, of the order, at the making or raising of a member to the degree of master, which is fully described in the following work. But I am inclined to think that the chief design of the establishment is to rectify the heart, inform the mind, and promote the moral and social virtues of humanity, decency, and good order, as much as possible in the world, and some of the emblems of the Free-Masons confirm this opinion, such as the compass, square, rule, &c.

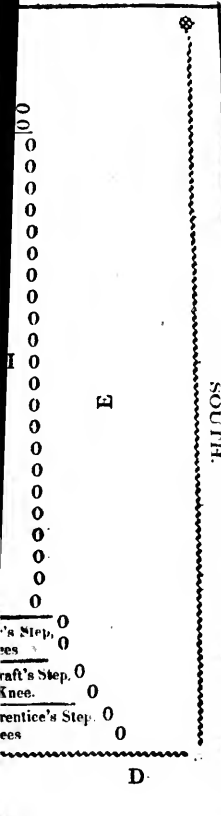
In all countries where masonry is practised or established at this time, there is a grand Master; but formerly there was only one Grand Master, and he was an *Englishman*. His ROYAL HIGHNESS GEORGE PRINCE OF WALES, is the person on whom this dignity is now bestowed, who governs all the lodges in *Great Britain*, and has the power of delivering the constitutions and laws of the Society to the masters who preside over the subordinate assemblies: which constitutions must always be signed by the grand secretary of the order.

The lodges meet twice a month in the winter half-year, and once a month in the summer; and the members of each lodge pay quarterly, from 3s. 6d. to 5s. into the hands of the treasurer; and this generally defrays the expence of their meetings.

There are also quarterly communications or meetings held, at

* The rise of this science (says an original Record) was before the flood. In the 4th chapter of Genises it is said, there was a man named Lamech, who had two wives named Adah and Zillah; by Adah he begat two sons, Jaba and Jubal; by Zillah he begat one son, called Tubal Cain, and a daughter named Naamah. These children found out the beginning of all the Crafts in the world. Jubal found out Geometry; he divided flocks of sheep, and built the first house of timber and stone. Jubal found out the art of music, and was the father of all those that huddled the Harp. Tubal Cain was the instructor of all artificers in Iron and Brass, and his daughter discovered the craft of Weaving.

† By an Old Record, it appears, that King Solomon confirmed all the charges which King David had given to Masons, in Jerusalem; and that the Temple was finished, A. M. 3000. In the year 43, after Christ, Masons first came into England, and built the Monastery of Glastosbury in Somersetshire.



N. and a string of cords. umn in his hand.

which are present the master and wardens of every regular constitution in a city near *London*, where the several lodges send by the said wardens, different sums of money, to be paid into the hands of the treasurer-general, and appropriated to such charitable uses as the grand master, and the masters of the different lodges under him, think proper; but these charities are chiefly confined to masons only. Such as have good recommendations as to their good behaviour and character, will be assisted with five, ten, or twenty pounds; and less sums are distributed to the indigent brethren, in proportion to their wants, and the number of years they have been members. At these quarterly communications, large sums are likewise sent from lodges in the most remote parts of the world, viz. in the East and West Indies, and accounts transmitted of the growth of masonry there. The state of the funds of the society are likewise communicated to the company, and the deliberations of the meeting taken down by the secretary, who lays them before the grand master at the yearly meeting.

The number of members which compose a lodge, is indeterminate; but it is no lodge except there are present one master, three fellow-crafts, and two apprentices.

When a lodge is met, there are two principal officers under the master, called senior and junior wardens, whose business it is to see the laws of the society strictly adhered to, and the word of command given by the grand master regularly followed.

It must be remarked, that the authority of a master, though chief of the lodge, reaches no further than he is himself an observer of the laws; should he infringe them, the brethren never fail to censure him; and if this has had no effect, they have a power of deposing him, on appealing to the grand master, and giving their reason for it; but they seldom proceed to this extremity.

As no doubt the reader chuses to be made acquainted with every circumstance of the ceremony of making a mason, I shall begin with the following directions, and proceed regularly in the description of what further concerns masonry.

A man desirous of becoming a free-mason, should endeavour to get acquainted with a member of some good lodge, who will propose him as a candidate for admission the next lodge-night. The brother who proposes a new member, is likewise obliged to inform the brethren of the qualifications of the candidate.* Upon this it is debated whether or not he shall

* For the good of this and a brother societies, it were to be wished a more strict regard was paid, on the part of the proposers, to the character and morals of every candidate.

Wardens of every regular lodge send notices to be paid into the treasury appropriated to such purposes; but these charities are not to be made; and less sums are distributed to their wants, than in other lodges. At these meetings, likewise sent from the world, viz. in the East, are attended of the growth of the society are like- wise the deliberations of the brethren, who lays them before

When a lodge is indetermined, are present one master, two principal officers under the wardens, whose business is to be adhered to, and the master regularly followed. The duty of a master, though he is himself an obsequious, the brethren never have no effect, they have a the grand master, and from proceed to this ex-

made acquainted with making a mason, I shall proceed regularly in masonry.

A mason, should endeavor of some good lodge, or admission the next as a new member, is of the qualifications of whether or not he shall

be to be a mason to the character and morals

be admitted, and it being carried in the affirmative, the next step is to go with the proposer the ensuing lodge-night.

The evening being come when a lodge is to be held, which generally begins about seven in the winter, and nine in the summer, as previous notices are sent to the members for this purpose, the masons are punctual to time, and it frequently happens, that, in half an hour, the whole lodge are assembled.

The master, the assistants, secretary, and treasurer, begin with putting over their necks a blue ribbond of a triangular shape; to the master's ribbond hang a rule and compass, which is in some lodges made of gold, though in others only gilt; the assistants, senior wardens, and the officers, carry the compass alone.

The candles are placed upon the table in the form of a triangle; and in the best lodges, the candlesticks are finely carved with emblematical figures. Every brother has an apron made of white skin, and the strings are also of skin; though some of them chuse to ornament them with ribbons of various colours. On the grand days, such as quarterly communications, or general meetings, the grand officers' aprons are finely decorated, and they carry the rule and compass, the emblems of the order.

When they sit down to the table, the master's place is on the east side, the bible being opened before him, with the compass laid thereon, and the points of them covered with a lignumvitæ or box square; and the senior or junior wardens opposite to him on the west and south. On the table is likewise placed wine, punch, &c. to regale the brethren, who take their places according to their seniority. Being thus seated, after a few minutes the master proceeds to *open the lodge*,* in the following manner:

Manner of opening a lodge, and setting the men to work.

Master to the junior deacon. What is the chief care of a mason?

Ans. To see that the lodge is tyled.

Mas. Pray, do your duty.

[The junior deacon gives three knocks at the door; and the tyler,† on the other side of the door, answereth, by giving three

* To open a lodge in Masonry signifies that it is allowed to speak freely among one another of the mysteries of the order.

† A tyler is properly no more than a guard, or sentinel, placed at the lodge door, that when any one craves admittance, the wardens may come out and examine him; but he is always one of the brethren.

knocks. Then the junior deacon tells the master, saying,]

Ans. Worshipful, the lodge is tyled.

Master to the junior deacon. Pray, where is the junior deacon's place in the lodge?

Deacon's Ans. At the back of the senior warden; or on his right hand, if he permit him.

Mas. Your business there?

Ans. To carry messages from the senior to the junior warden, so that they may be dispersed round the lodge.

Master to the senior deacon. Pray, where is the senior deacon's place in the lodge?

Senior deacon's ans. At the back of the master; or at his right hand, if he permit.

Mas. Your business there?

Ans. To carry messages from the master to the senior warden.

Mas. The junior wardens place in the lodge?

Deacon's ans. In the south.

Master to the junior warden. Why in the south?

Junior warden's ans. The better to observe the sun at high meridian, to call the men off from work to refreshment, and to see that they come on in due time, that the master may have pleasure and profit thereby.

Mas. Where is the senior warden's place in the lodge?

Junior warden's ans. In the west.

Master to the senior warden. Your business there, brother?

Senior warden's ans. As the sun sets in the west to close the day, so the senior warden stands in the west to close the lodge, to pay the men their wages, and dismiss them from their labour.

Mas. The master's place in the lodge?

Senior warden's ans. In the east.

Mas. His business there?

Senior warden's ans. As the sun rises in the east to open the day, so the master stands in the east to open the lodge, and set the men to work.

[Then the master takes off his hat, and declares the lodge open as follows:]

Master. 'This lodge is open in the name of Holy St. John, forbidding all cursing, swearing, or whispering, and all profane discourse whatever, under no less penalty than what the majority shall think proper.'

The master gives three knocks on the table with a wooden hammer, and puts on his hat, the bretheren being uncovered. He then asks, if the gentleman proposed last lodge-night is ready to be made; and on being answered in the affirmative, he orders the wardens to go out and prepare the person, who is

the master, saying,]
 re is the junior dea-
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generally waiting in a room at some distance from the lodge-
 room by himself, being left there by his friend who proposed
 him. He is conducted into another room, which is totally
 dark: and then asked, whether he is conscious of having the
 vocation necessary to be received? on answering yes, he is asked
 his name, surname, and profession. When he has answered
 these questions, whatever he has about him made of metal is ta-
 ken away, as buckles, buttons, rings, &c. and even the money
 in his pocket*. Then they uncover his right knee, and put his
 left foot with his shoe on into a slipper; † hoodwink him with a
 handkerchief, and leave him to his reflections for about half an
 hour. The chamber is also guarded within and without by
 some of the brethren, who have drawn swords in their hands.
 The person who proposed the candidate stays in the room with
 him: but they are not permitted to converse together.

During this silence, and while the candidate is preparing, the
 brethren in the lodge are putting every thing in order for his
 reception there; such as drawing the annexed figure on the floor
 at the upper part of the room; which is generally done with
 chalk and charcoal intermixed; though some lodges use tape and
 little nails to form it, which prevents any mark or stain on the
 floor. It is drawn east and west. The master stands in the
 east, with the square hanging at his breast, the holy bible open-
 ed at the Gospel of St John, and three lighted tapers are pla-
 ced in the form of a triangle in the midst of the drawing on the
 floor.

The proposer then goes and knocks three times at the door of
 the grand apartment, in which the ceremony is to be performed.
 The master answers within by three strokes with the hammer,
 and the junior warden asks, Who comes there? The candidate
 answers (after another who prompts him,) 'One who begs to
 receive part of the benefit of this right worshipful lodge, dedi-
 cated to St John, as many brothers and fellows have done be-
 fore me.' The doors are then opened, and the senior and junior
 wardens, or their assistants, receive him, one on the right, and
 the other on the left, and conduct him, blindfolded three times; ‡

* In some lodges they are so particular, that the candidate's clothes are ta-
 ken off if there be lace on them.

† This is not practised in every lodge; some only slipping the heel of the
 shoe down.

‡ In some lodges the candidates are led nine times round; but as this is very
 tiresome to the person who is to undergo the operation, his patience being
 pretty well tried by being blinded so long beforehand, it is very justly omitted.

round the drawing on the floor, and bring him up to the foot of it, with his face to the master, § the brethren ranging themselves on each side, and making a confused noise, by striking on the attributes of the order, which they carry in their Hands.

When this part of the ceremony is ended, the master, who stands at the upper end, facing the foot or steps of the drawing on the floor, behind a low arm chair, asks the following questions, Whether you have a desire to become a mason? and "it is of your own free will and choice? Upon which the candidate answers, Yes. 'Let him see the light,' says the master. They then take the handkerchief from his eyes, and whilst they are so doing, the brethren form a circle round him, with their swords drawn in their hands, the points of which are presented to his breast. The ornaments borne by the officers, the glittering of the swords, and fantastic appearance of the brethren in white aprons, create great surprise, especially to a person who for above an hour has been fatigued with the bandage over his eyes; and his uncertainty concerning what is farther to be done for his reception, must, no doubt, throw his mind into great perplexity. ||

The candidate is then directed to advance three times to a stool at the foot of the arm-chair; he is taught to step in a proper manner by one of the assistants.--Upon the stool are placed the rule and compass; and one of the brethren says to the candidate to this effect: 'You are now entering into a respectable society, which is more serious and important than you imagine. It admits of nothing contrary to law, religion, or morality; nor does it allow any thing inconsistent with the allegiance due to his Majesty; the worshipful grand master will inform you of the rest. †

As soon as the speaker has ended his speech, he is desired to put his right knee upon the stool, which is bare, as mentioned above,* and his left foot is put into a slipper with the shoe on, or the shoe slipped at the heel, to represent a slipper.

§ Many lodges throw a fine powder, or rosin, on the floor, which, with the illumination of the room, has a pretty effect.

‡ This custom is not observed in all lodges.

|| The ancient masons made use of a prayer inserted in the apprentice's lecture: but the moderns leave it out when they make a brother.

† It is here to be understood, that in different lodges this speech varies; and also do the forms of making in some respects, which may be seen in the entire apprentice's lecture, where the only proper and ancient method is clearly pointed out.

* The ancient custom was this, the candidate, though kneeling on his right knee, should have his left foot in the air, but this position being fatiguing, it is omitted in most lodges.

The candidate being in this posture, the worshipful grand master addresses him to the following effect: 'Do you promise never to tell, write or disclose, in any manner whatever, the secrets of free-masonry and free masons, except to a brother at the lodge, and in the presence of the worshipful grand master?' On which the person says, 'I do.' His waistcoat is then unbuttoned*, and the point of a pair of compasses† placed upon his naked left breast, and he himself holds it with his left hand, his right hand being laid upon the gospel opened at St John, when the following oath is administered to him, he repeating it after the master.

THE OATH.

'I, A. B. of my own free will and accord, and in the presence of Almighty God,‡ and this right worshipful lodge, dedicated to St John, do hereby and herein most solemnly and sincerely swear, that I will always hale, conceal, and never reveal any of the secrets or mysteries of free-masonry, that shall be delivered to me now, or at any time hereafter, except it be to a true and lawful brother, or in a just and lawful lodge of brothers and fellows, him or them whom I shall find to be such, after just trial and due examination. I furthermore do swear, that I will not write it, print it, cut it, paint it, stint it, mark it, stain or engrave it, or cause it so to be done, upon any thing moveable or immoveable, under the canopy of Heaven, whereby it may become legible or intelligible, or the least appearance of the character of a letter, whereby the secret art may be unlawfully obtained. All this I swear, with a strong and steady resolution to perform the same, without any hesitation, mental reservation or self-evasion of mind in me whatsoever; under no less penalty than to have my throat cut across, my tongue torn out by the root, and that it be buried in the sands in the sea at low water mark, a cables length from the shore, where the tide ebbs and flows twice in twenty-four hours. So help me God, and keep me stedfast in this my entered apprentice's obligation.' (*He kisses the Book.*)

*This is done lest a woman should offer herself. If we believe the Irish, there is a lady at this time in Ireland, who has gone through the whole ceremony, and is as good a mason as any of them.

†The ancients used a sword or a spear instead of a compass. ‡The form of the oath differs in many lodges, though this is the strictest in use; and in some societies, instead of saying, 'in the presence of Almighty God,' it runs thus, 'I promise before the great architect of the universe,' &c.

The new-made member is then taught the sign, grip, and password of the entered apprentice, which will be seen more clearly in the following lecture belonging to that part of masonry.

He is also learnt the step, or how to advance to the master upon the drawing on the floor, which in some lodges resembles the grand building termed a Mosaic palace, and is described with the utmost exactness. They also draw other figures, one of which is called the laced tuft, and the other the throne beset with stars. There is also represented a perpendicular line in the form of a mason's instrument, commonly called the plumb-line; and another figure which represents the tomb of *Hiram*, the first grand master, who has been dead almost three thousand years. These are all explained to him in the most accurate manner, and the ornaments or emblems of the order are described with great facility. The ceremony being now ended, the new-made member is obliged to take a mop out of a pail of water, brought for that purpose, and rub out the drawing on the floor, if it is done with chalk and charcoal. Then he is conducted back and every thing that he was divested of is restored, and he takes his seat on the right hand of the master. He also receives an apron, which he puts on, and the list of the lodges is likewise given him.

The brethren now congratulate the new made member, and all return to the table to regale themselves: when the master proposes a health to the young brother, which is drank with the greatest applause by the whole body, the new mason sitting all the while. After which he, instructed by a brother, takes a bumper, and drinks 'To the worshipful grand master, the senior and junior wardens, the rest of the officers, and members of the lodge; wishing them success in all their public and private undertakings, to masonry in general, and this lodge in particular, craving their assistance 'To which they answer, 'they will assist him.' And after he has drank he throws his glass from him, and brings it back three times, and then sets it down on the table, the rest doing the same in exact order. This they call firing: Then they clap their hands nine times divided into three, and stop between each, keeping true time.

The reader having been led thus far, it is high time to introduce the apprentice's lecture, which is intended not only to amuse, but likewise to instruct him in the part he has entered into. The readiness of many of the brethren in answering the questions, adds a lustre to the order, the members vying with each other who shall most contribute to the edification of their new brother.

The Entered Apprentice's Lecture.*

Master. Brethren, is there any thing between you and me

Answer. There is right Worshipful.

Master. What is it, Brother, pray? *Ans.* A Secret.

Master. What is that secret, Brother? *Ans.* Masonry.

Master. Then I presume you are a Mason?

Answer. I am so taken and accepted among Brethren and

Fellows.

Master. Pray what sort of a man ought a Mason to be?

Answer. A man that is born of a free woman.

Mas. Where was you first prepared to be made a Mason?

Ans. In my heart.

Mas. Where was you next prepared?

Ans. In a room adjoining to the Lodge.

Mas. How was you prepared, Brother?

Ans. I was neither naked nor clothed, barefoot nor shod; deprived of all metal; hoodwinked, with a cable-tow about my neck, where I was led to the door of the Lodge, in a halting moving posture, by the hand of a friend, whom I afterwards found to be a Brother.

Mas. How do you know it to be a door, you being blinded?

Ans. By finding a stoppage, and afterwards an entrance or admittance.

Mas. How got you admittance?

Ans. By three knocks.

Mas. What was said to you within?

Ans. Who comes there.

Mas. Your Answer, Brother?

Ans. One who begs to have and receive part of the benefit of this Right Worshipful Lodge, dedicated to St John, as many Brethren and Fellows have done before me.

Mas. How do you expect to obtain it?

Ans. By being free-born and well reported?

Mas. What was said to you then?

Ans. Enter.

Mas. How did you enter, and upon what?

Ans. Upon the point of a sword, or spear, or some warlike instrument, presented to my naked left breast.

Mas. What was said to you then?

Ans. I was asked if I felt any thing.

Mas. What was your answer?

Ans. I did, but I could see nothing.

* The Reader is desired to observe, that here I give the whole of the Lectures, as delivered in the primitive time; but the modern Masons leave out at least one half.

Mas. You have told me how you was received: pray, who received you?

Ans. The Junior Warden.

Mas. How did he dispose of you?

Ans. He delivered me to the Master, who ordered me to kneel down, and receive the benefit of a prayer.

Brethren, let us Pray.

O LORD GOD, Thou great and universal Mason of the World, and first Builder of Man, as it were a Temple; be with us O Lord, as Thou hast promised, where two or three are gathered together in Thy Name, Thou wilt be in the midst of them. Be with us, O Lord, and bless all our undertakings, and grant that this our friend may become a faithful Brother. Let Grace and Peace be multiplied unto him, through the knowledge of our Lord Jesus Christ: And grant, O Lord, as he putted forth his hand to thy holy word, that he may also put forth his hand to serve a brother, but not to hurt himself or his family; that thereby may be given to us great and precious promises, that by this we may be partakers of thy divine nature, having escaped the corruption that is in the world through lust.

O Lord God, add to our Faith Virtue, and to Virtue Knowledge, and to Knowledge Temperance, and to Temperance Prudence, and to Prudence Patience, and to Patience Godliness, and to Godliness Brotherly Love, and to Brotherly Love Charity: and grant O Lord, that Masonry may be blest throughout the world, and thy peace be upon us, O Lord; and grant that we may be all united as one, through Jesus Christ, who liveth and reigneth for ever and ever. *Amen.*

Mas. After this prayer, what was said to you?

Ans. I was asked who I put my trust in.

Mas. Your answer, Brother?

Ans. In God.

Mas. What was the next thing said to you?

Ans. I was taken by the right hand, and a Brother said, Rise up, and follow your leader, and fear no danger.

Mas. After all this how was you disposed of?

Ans. I was led three times round the Lodge.

Mas. Where did you meet with the first opposition?

Ans. At the back of the junior Warden in the south, where I gave the same three knocks as at the door.

Mas. What answer did he give you?

Ans. He said, Who comes there?

Mas. Your answer?

Ans. The same as at the door, one who begs to have and receive, &c.

Mas. Where did you meet with the second opposition ?

Ans. At the back of the Senior Warden in the west, where I made the same repetition as at the door. He said, Who comes there ? One who begs to have, &c.

Mas. Where did you meet with the third opposition ?

Ans. At the back of the Master in the east, where I made the repetition as before.

Mas. What did the Master do with you ?

Ans. He ordered me back to the Senior Warden in the west to receive instructions.

Mas. What were the instructions he gave you ?

Ans. He taught me to take one step upon the first step of a right angle oblong square, with my left knee bare bent, my body upright, my right foot forming a square, my naked right hand upon the Holy Bible, with the square and compass thereon ? my left hand supporting the same ; where I took that solemn obligation or oath of a Mason.

Mas. Brother, can you repeat that obligation ?

Ans. I will do my endeavour with your assistance, Worshipful.

Mas. Stand up, and begin.

[Here the Oath is repeated, as mentioned before. After repeating this obligation, they drink a toast to the heart that conceals, and to the tongue that never reveals. The master in the chair gives it, and they all say ditto, and draw the glasses across their throats as aforesaid.]

Mas. Now, Brother, after you received the obligation, what was said to you ?

Ans. I was asked what I most desired.

Mas. What was your answer ?

Ans. To be brought to light ?

Mas. Who brought you to light ?

Ans. Tho Master and the rest of the Brethren.

Mas. When you was thus brought to light, what were the first things you saw ?

Ans. The Bible, Square, and Compass.

Mas. What was it they told you they signified ?

Ans. Three great lights in Masonry.

Mas. Explain them, Brother ?

Ans. The Bible to rule and govern our faith ; the Square to square our actions ; the Compass to keep within bounds with all men, particularly with a Brother.

Mas. What were the next things that were shewn to you ?

Ans. Three Candles, which I was told were three lesser lights in Masonry.

Mas. What do they represent?

Ans. The Sun, Moon, and Master Mason.

Mas. Why so, Brother?

Ans. There is the Sun to rule the day, the Moon to rule the night, and the Master Mason his Lodge, or at least ought so to do.

Mas. What was then done to you?

Ans. The Master took me by the right hand, and gave me the grip and word of an entered Apprentice, and said, Rise, my Brother JACHIN.

[Sometimes they shew you the sign before the grip and word is given, which is JACHIN: It is the entered Apprentice's word, and the grip thereto belonging is to pinch with your right thumb nail upon the first joint of your Brother's right hand.]

Mas. Have you got this grip and word, Brother?

Ans. I have, Right Worshipful.

Mas. Give it to your Brother.

[Then he takes his next Brother by the right hand, and gives him the grip and the word as before described.]

The 1st Brother gives him the grip.

The 2nd Brother says, What's this?

1st Bro. The grip of an entered Apprentice.

2d Bro. Has it got a name?

1st Bro. It has.

2d Bro. Will you give it me?

1st Bro. I'll letter it with you, or halve it.

2d Bro. I'll halve it with you.

1st Bro. Begin.

2d Bro. No, you begin first.

1st Bro. JA-

2d Bro. CHIN.

1st Bro. JACHIN.

2d Bro. It is, Right Worshipful Master.

Mas. What was the next thing that was shewn to you?

Ans. The guard or sign of an entered Apprentice.*

Mas. Have you got the guard or sign of an entered Apprentice?

[He draws his right hand across his throat (as aforesaid,) to shew the Master that he has.]

Mas. After this, what was said to you?

Ans. I was ordered to be taken back, and invested with what I had been divested of; and to be brought back again to return

* The guard or sign, as they call it, is by drawing your right hand across your throat edgewise; which is to remind you of the penalty of your obligation, that you would sooner have your throat cut across than discover the secrets of masonry.

thanks, and to receive the benefit of a lecture, if time would permit.

Mas. After what you had been divested of was restored, what was next done to you?

Ans. I was brought to the north-west corner of the lodge, in order to return thanks.

Mas. How did you return thanks?

Ans. I stood in the north-west corner of the lodge, and, with the instruction of a brother, I said, Master, senior and junior wardens, senior and junior deacons, and the rest of the brethren of this lodge, I return you thanks for the honour you have done me in making me a mason, and admitting me a member of this worthy society.

Mas. What was then said to you?

Ans. The master called me up to the north-west corner of the lodge at his right hand.

Mas. Did he present you with any thing?

Ans. He presented me with an apron, which he put on me: He told me it was a badge of innocence, more ancient than the golden fleece or the Roman eagle; more honourable than the star and garter, or any other order under the sun, that could be conferred upon me at that time, or any time hereafter.

Mas. What were the next things that were shewn you?

Ans. I was set down by the master's right hand, who shewed me the working tools of an entered apprentice.

Mas. What were they?

Ans. The 24 inch gauge, the square, and common gavel, or setting maul.

Mas. What are their uses?

Ans. The square to square my work, the 24 inch gauge to measure my work, the common gavel to knock off all superfluous matter, whereby the square may sit easy and just.

Mas. Brother, as we are not all working masons, we apply them to our morals, which we call spiritualizing: Explain them.

Ans. The 24 inch gauge represents the 24 hours of the day.

Mas. How do you spend them, brother?

Ans. Six hours to work in, six hours to serve God, and six to serve a friend or a brother, as far as it lies in my power, without being detrimental to myself or family.

I come now to the entered apprentice's reasons: but as the ceremony of drinking healths among the masons takes up much of their time, we must stop a little, in order to introduce some of them. The first is, 'To the heart that conceals, and the tongue that never reveals; then, 'The King and Royal Family;

and 'To all Brethren wheresoever dispersed.'* The pleasure's they enjoy, the purity of their sentiments, and the uniformity that always reigns in their assemblies, are far from being tiresome or insipid. I next proceed to the

Entered Apprentice's Reasons.†

Mas. Why was you neither naked nor clothed, bare-foot nor shod, with a cable-tow (or halter) about your neck?

Ans. If I had recanted and run out into the street, the people would have said I was mad; but if a brother had seen me, he would have brought me back, and seen me done justice by.

Mas. Why was you hoodwinked?

Ans. That my heart may conceal before my eyes did discover.

Mas. The second reason, brother?

Ans. As I was in darkness at that time, I should keep all the world in darkness.

Mas. Why was you deprived of all metals?

Ans. That I should bring nothing offensive or defensive into the lodge.

Mas. Give me the second reason, brother?

Ans. As I was poor and penniless when I was made a mason, it informed me that I should assist all poor and penniless brethren as far as lies in my power.

Mas. Brother, you told me you gave three distinct knocks at the door: Pray, what do they signify?

Ans. A certain text in Scripture.

Mas. What is the text?

Ans. 'Ask, and you shall have; seek, and you shall find: knock, and it shall be opened unto you.'

Mas. How do you apply this text in masonry?

Ans. I sought it in my mind; I asked of my friend; I knocked, and the door of masonry became open unto me.

Mas. Why had you a sword, spear, or some other warlike instrument, presented to your naked left breast particularly?

Ans. Because the left breast is the nearest the heart, that it might be more a prick to my conscience, as it pricked my flesh at that time.

Mas. Why was you led three times round the lodge?

Ans. That all the brethren might see I was duly prepared.

Mas. When you was made an apprentice, why was your left knee bare bent?

* The ex-asts or healths are all drank with three times three, which is performed in a most regular manner, and an hozza at the end of each, as before described.

† This in fact is only a continuation of the lecture.

Ans. Because the left knee is the weakest part of my body, and an entered apprentice is the weakest part of masonry, into which degree I was then entering.

[Here the brethren resume their glasses, and drink a health, sometimes to the grand master, at other times to the wardens, or other officers, and then proceed.]

The Form of a Lodge.

Master. BROTHERS, pray what makes a Lodge?

A swer. Right Worshipful, a certain number of masons met together to work.

Master. Pray, what number makes a Lodge?

Answer. Three, five, seven, or eleven.

Master. Why do three make a Lodge, Brother?

Answer. Because there were three grand masons in the building of the world, and also that noble piece of architecture, man; which are so complete in proportion, that the ancients began their architecture by the same rules.

Master. The second reason, Brother?

Answer. There were three grand masons at the building of Solomon's Temple.

Master. Why do five make a Lodge?

Answer. Because every man is endowed with five senses.

Master. What are the five senses?

Answer. Hearing, seeing, smelling, tasting, and feeling.

Master. What uses are those five senses to you in masonry?

Answer. Three are of great use to me, viz. hearing, feeling, and seeing.

Master. Of what use are they, Brother?

Answer. Hearing, is to hear the word; seeing is to see the sign; feeling is to feel the grip, that I may know a brother, as well in the dark as in the light.

Master. Why should seven make a Lodge?

Answer. Because there are seven liberal sciences.

Master. Will you name them, Brother?

Answer. Grammar, rhetoric, logic, arithmetic, geometry, music, and astronomy.

Master. Brother, what do those sciences teach you?

Answer. Grammar teaches me the art of writing and speaking the language taught me, according to the first, second, and third concord.

Master. What doth rhetoric teach you?

Answer. The art of speaking upon any topic whatsoever.

Master. What doth logic teach you?

The pleasure's
and the uniformity
far from being tire-

sons.
clothed, bare-foot nor
your neck?
the street, the people
either had seen me, he
he done justice by.

my eyes did discover.

e, I should keep all the

etals?
nsive or defensive into

her?
en I was made a mason,
oor and pennyless bre-

three distinct knocks at

seek, and you shall find:

u.
i masonry?
d of my friend; I knock-
open unto me.

ar, or some other warlike
left breast particularly?
nearest the heart, that it
ce, as it pricked my flesh

s round the lodge?

see I was duly prepared.
rentice, why was your left

three times three, which is performed
end of each, as before described.
uation of the lecture.

Answer. The art of reasoning well, whereby you may find out truth from falsehood.

Master. What doth arithmetic teach you ?

Answer. The use of Numbers.

Master. What doth geometry teach you ?

Answer. The art of measuring, whereby the Egyptians found out their own land, or the same quantity which they had before the overflowing of the river Nile, that frequently used to water their country ; at which time they fled to the mountains till it went off again, and this made them have continual quarrels about their lands.

Master. What doth music teach you, Brother ?

Answer. The virtue of sounds.

Master. What doth astronomy teach you ?

Answer. The knowledge of the heavenly bodies.

Master. Why should eleven make a Lodge, Brother ?

Answer. There were eleven Patriarchs when Joseph was sold into Egypt, and supposed to be lost.

Master. The second reason, Brother ?

Answer. There were but eleven Apostles when Judas betrayed Christ.

Master. What form is your lodge ?

Answer. An oblong square.

Master. How long, Brother ?

Answer. From east to west.

Master. How wide, Brother ?

Answer. Between north and south.

Master. How high, brother ?

Answer. From the earth to the heavens.

Master. How deep, brother ?

Answer. From the surface of the earth to the centre.

Master. Why is your lodge said to be from the surface to the centre of the earth ?

Answer. Because that masonry is universal.

Master. Why is your lodge situated east and west ?

Answer. Because all churches or chapels are, or ought to be so.

Master. Why so, brother ?

Answer. Because the gospel was first preached in the east, and extended itself to the west.

Master. What supports your lodge ?

Answer. Three great pillars.

Master. What are their names ?

Answer. Wisdom, strength, and beauty.

Master. Who doth the pillar of wisdom represent ?

Answer. The Master in the East,

Master. Who doth the pillar of strength represent ?

Answer. The senior warden in the west.

Master. Who doth the pillar of beauty represent ?

Answer. The junior warden in the south.

Master. Why should the master represent the pillar of wisdom ;

Ans. Because he gives instructions to the crafts to carry on their work, in a proper manner, with good harmony.

Mas. Why should the senior warden represent the pillar of strength ?

Ans. As the sun sets to finish the day, so the senior warden stands in the west to pay the hirelings their wages, which is the strength and support of all business.

Mas. Why should the junior warden represent the pillar of beauty ?

Ans. Because he stands in the south at high twelve at noon, which is the beauty of the day, to call the men off from work to refreshment, and to see that they come on again in due time that the master may have pleasure and profit therein.

Mas. Why is it said, that your lodge is supported by those three great pillars, wisdom, strength, and beauty ?

Ans. Because wisdom, strength, and beauty, are the finishers of all work, and nothing can be carried on without them.

Mas. Why so, brother ?

Ans. Because there is wisdom to contrive, strength to support, and beauty to adorn.

Mas. Had you any covering to your lodge ?

Ans. Yes, a clouded canopy of divers colours.

Mas. How blows a mason's wind, brother ?

Ans. Due east and west.

Mas. What o'clock is it, brother ?

Ans. High twelve.

Mas. Call the men off from work to refreshment, and see that they come on again in due time.

[The entered apprentice's lecture being finished, it is customary for the master to call upon one of the brethren, who can best acquit himself, for the following song, which is always readily complied with.]

SONG, at the Conclusion of the entered Apprentice's Lecture,

Come let us prepare,

We brothers that are,

Assembled on every occasion ;

Let us drink, laugh, and sing,

Our wine has a spring,

Here's a health to an excepted mason.

Chorus.—Let's drink, &c.

The world is in pain,
 Our secrets to gain,
 But still let them wonder and gaze on!
 They ne'er can divine,
 The word or the sign,
 Of a free and an accepted mason.
 'Tis this, and 'tis that,
 They cannot tell what,
 Why so many great men of the nation,
 Should ap'ons put on,
 To make themselves one,
 With a free and an accepted mason.
 Great kings, dukes, and lords,
 Have laid by their swords,
 Our myst'ry to put a good grace on,
 And ne'er been asham'd,
 To hear themselves nam'd
 With a free and an accepted mason.
 Antiquity's pride
 We have on our side,
 And it maketh men just in their station;
 There's naught but what's good,
 To be understood,
 By a free and an accepted mason.
 We're true and sincere,
 And just to the fair,
 Who will trust us on every occasion;
 The ladies above,
 Than a free and an accepted mason.
 Then join hand in hand
 To each other firm stand
 Let's be merry and put a bright face on,
 What mortal can boast,
 So noble a toast,
 As a free and an accepted mason.

While this song is singing they all stand round the table, and when they come to the last verse they join hands crossways in the following manner: the right hand man takes hold of the left hand of his neighbour with his right hand; and the left hand man takes hold of the right hand of his next brother with his left hand, so as to form a chain by so many links, and all join in the chorus, jumping violently with their feet on the floor, and

shaking their hands up and down, hooked together as above, keeping their feet with both.

Every one now talks of what he pleases; as it is generally half an hour before they proceed to business, those who perhaps have ordered a supper retire into another room; but before they are permitted, the master proceeds to *call the men off from work*, as it is termed, which is done in this manner: the master whispers to the senior deacon, who sits on his right-hand, and says, "It is high time to call the men from work to refresh themselves;" the senior deacon whispers to the senior warden; and it is communicated from him to the junior deacon, who carries it to the junior warden: he proclaims it openly to the lodge, and sets his column upright,* and the senior warden lays his down, which signifies that the junior warden is intrusted with the care of the lodge, while the brethren refresh themselves.

In this place it will be necessary to acquaint the reader, how he may discover an entered apprentice, by drinking with him in company. Take the glass with your right-hand, and draw it across your throat, either before or after you drink; and if an apprentice is present, he will immediately take notice of it, by asking you some question in masonry, which you will readily answer from this book. If he asks the meaning of your doing that, you may whisper to him that it is the penalty of the obligation of an entered apprentice. From this answer he will proceed farther in his inquiry.

The brethren having now regaled themselves, they take their seats, and the master proceeds to set them on again, which is performed in the same manner as the calling off; with the difference, the warden proclaims, "It is our worshipful master's pleasure, that this lodge is called from refreshment to work." The junior warden lays down his column, and the senior sets his up. But as it often happens, that the time will not permit for the fellow-craft's lecture, they close the lodge; which is done after the same manner as that of opening. The senior warden declares it in the following words: "It is our master's will and pleasure, that this lodge stand closed till the first or third Wednesday in next month," according to the night the lodge is held. Then the master, wardens, deacons, secretary, &c. take off the ensigns and ornaments from their necks, and every one is at liberty to depart or stay longer; every thing of masonry is ex-

* The senior and junior wardens' columns are about twenty-five inches long, and represent the columns that support the porch of Solomon's temple, the senior's is called JACHIN, and signifies strength, the junior's BOAZ, and signifies to establish in the Lord. See the first book of Kings, chap. vii.

cluded; they talk of what they please, and sing various songs for their amusement.

I shall now proceed to the second degree of masonry, called *Fellow Craft's*; that is, one who has served his time justly and lawfully as an entered apprentice, and desires to become more perfect in masonry, by being a fellow-craft. But in most lodges at this time, they are made entered apprentices and fellow-crafts the same evening. The ceremony is the same, though they have different lectures, pass-word, and grip, belonging to each.

The Fellow-Craft's Lecture.

Mas. ΠΡΟΤΙΕΝ, are you a fellow-craft?

Ans. I am. Try me, prove me.

Mas. Where was you made a fellow-craft?

Ans. In a just and lawful lodge.

Mas. How was you prepared to be made a fellow-craft?

Ans. I was neither naked, nor clothed, bare-foot nor shod: in a halting moving posture; deprived of all metal, I was led to the door of the lodge by the hand of a brother.

Mas. How got you admittance?

Ans. By three distinct knocks.

Mas. What was said to you within?

Ans. Who comes there.

Mas. Your answer brother?

Ans. One who has served his time justly and lawfully as an entered apprentice, and now begs to become more perfect in masonry, by being admitted a fellow-craft.

Mas. How do you expect to attain to this degree?

Ans. By the benefit of a pass-word.

Mas. Have you got that pass-word?

Ans. I have.

Mas. Give it me, brother?

Ans. SHIBBOLETH.*

Mas. What did he then say to you?

Ans. Pass, *Shibboleth*.

Mas. What became of you then?

Ans. I was led twice round the lodge.

Mas. Where did you meet with the first opposition?

Ans. At the back of the senior warden

Mas. Where did you meet with the second opposition?

Ans. At the back of the master, where I repeated the same as before.

* SHIBBOLETH, the pass-word of a fellow-craft, signifies plenty. See the xiiith chapter of the book of Judges.

Master. What did he do with you?

Answer. He ordered me back to the senior warden to receive instructions.

Master. What instructions did he give you?

Answer. He taught me to shew the master my due guard, and to take two steps upon the second step of a right-angled oblong square, with my right knee bent bare, my left foot forming a square, my body upright, my right hand upon the Holy Bible, my left arm supported by the points of the compasses, forming a square, where I took the obligation of a fellow-craft.

Master. Have you got that obligation, brother?

Answer. I have, right worshipful.

Master. Can you repeat it?

Answer. I'll do my endeavour, right worshipful, with your assistance.

Master. Pray stand up, let the brethren hear it.

The obligation of a Fellow-Craft.

I, *A. B.* of my own free will and accord, and in the presence of Almighty God, and this right worshipful lodge, dedicated to St. John, do hereby swear, that I will always hale, conceal, and never reveal, that part of a fellow-craft to an entered apprentice, or either of them, except it be in a true and lawful lodge of crafts, him or them whom I shall find to be such, after a just trial and examination.—I do furthermore swear, that I will answer all signs and summonses sent to me from a lodge of crafts, within the length of a cable-tow*. I also swear, that I will not wrong a brother, nor see him wronged, but give him timely notice of all approaching dangers whatsoever, so far as in me is. I will also serve a brother as much as lies in my power, without being detrimental to myself or family: and I will keep all my brothers' secrets as my own, that shall be delivered to me as such, murder and treason excepted.—All this I swear with a firm resolution to perform the same, without any equivocation or hesitation in me whatsoever, under no less penalty than to have my heart torn from my naked left breast, and given to the vultures of the air as a prey. So help me God, and keep me steadfast in this my fellow-craft's obligation' (*Kisses the Book.*)

Master. Thank you, brother.—After you received this obligation, pray what was shewn to you?

Answer. The sign of a fellow-craft.

Master. Pray give it me?

* A cable-tow is three miles in length; so that if a fellow-craft is at that distance from his lodge, he is not culpable on account of his non-attendance.

Answer. I will, right worshipful.

[He stands up, and puts his right hand to his left breast, keeping his thumb square; and his left hand raised up, so as to form a square.]

Master. What was next done to you?

Answer. He took me by the right hand, and gave me the grip and word of a fellow-craft, and the pass grip †

Master. What did he then do to you?

Answer. He took me by the right hand, and said, Rise brother Boaz.

Master. What followed after that, brother?

Answer. He order'd me back, when every thing I had been divested of was restored, and I was brought in again in order to return thanks*.

Master. Being thus admitted, brother, did you ever work as a craft?

Answer. Yes, right worshipful, in building the temple.

Master. Where did you receive your wages?

Answer. In the middle chamber.

Master. When you came to the door of the middle chamber, pray who did you see? *Answer.* A warder..

Master. What did he demand of you?

Answer. The pass-word of a fellow-craft.

Master. Did you give it him?

Answer. I did, right worshipful.

Master. Pray what is it? *Answer.* SHIBBOLETH.

Master. How got you to the middle chamber?

Answer. Through the porch.

Master. Did you see any thing worth your notice?

Answer. I did, right worshipful.

Master. What was it?

Answer. Two five brass pillars.

Master. What are their names?

Answer. JACHIN and BOAZ.

Master. How high were these pillars?

Answer. Thirty-five cubits, with a chapter five cubits‡, which made forty in the whole.

† The pass-grip is thus performed: You must put your thumb-nail between the first and second joint of the right hand, and whisper the word SHIBBOLETH. The grip of a fellow-craft is by putting the thumb-nail on the second joint of the right hand and the word is BOAZ.

* The ceremony of returning thanks is the same as the entered apprentice's, excepting FOR ADMITTING ME A FELLOW-CRAFT.

‡ The reader is here to understand that there are three sorts of cubits; the King's cubit, three English feet; the holy cubit, one foot six inches; and the

[This is described more clearly in the third chapter of the second book of Chronicles, verse 15.]

Master. What were they ornamented with, brother?

Answer. Two chapters, each five cubits in height.

Master. What were they adorned with besides?

Answer. Lily-work, net-work, and pomegranates.

Master. Were they hollow, brother?

Answer. Yes, right worshipful.

Master. How thick was the outside coat?

Answer. Four inches.

Master. Where were they cast?

Answer. On the plain of *Jordan*, between *Succoth* and *Zartha*, in a clay ground, where all Solomon's holy vessels were cast.

Master. Who cast them brother?

Answer. *Hiram Abiff*, the widow's son.

This generally finishes the fellow-craft's lecture, and very few lodges go so far in their Questions and Answers: Therefore, in order to enliven the company, the master asks some good singer to favour them with the following song, which is commonly sung with great energy and raptur throughout the lodge; every brother bearing a part in the chorus.

THE FELLOW-CRAFTS'S SONG,

HAIL, Masonry! thou craft divine!
 Glory of earth, from heaven reveal'd,
 Which does with jewels precious shine,
 From all but mason's eyes conceal'd.

Chorus. Thy praises due who can rehearse,
 In nervous prose, or flowing verse!

As men from brutes distinguish'd are,
 A mason other men excels,
 For what's in knowledge choice or rare,
 But in his breast securely dwells.

Chorus. His silent breast and faithful heart,
 Preserves the secrets of the art.

From scorching heat and piercing cold,
 From beasts whose roar the forest rends;
 From the assaults of warriors bold,
 The mason's art mankind defends.

Chorus. Be to this art due honour paid,
 From which mankind receives such aid.

common cubit, twenty one inches. The cubit mentioned in the Old Testament is the holy cubit, which is one foot six inches.

Ensigns of state that feed our pride,
Distinctions troublesome and vain,
By masons true are laid aside :

Art's free born sons such toys disdain.
Chorus. Ennobled by the name they bear,
Distinguish'd by the badge* they wear

Sweet fellowship, from envy free,
Friendly converse of brotherhood !
The lodges lasting cement be,
Which has for ages firmly stood.

Chorus. A lodge thus built, for ages past
Has lasted, and will for ever last:

Then in our songs be justice done,
To those who have enriched the art,
From *Jabal* down to *Aberdour* †
And let each brother bear a part.

Chorus. Let noble masons' healths go round,
Their praise in lofty lodge resound.

In company the fellow-craft takes the pot or glass, and draws it across his left breast, and touches it; the penalty being this, that he would sooner have his heart torn from his left breast, and given to the fowls of the air, than discover the secrets of

* The whole lodge strike their right hands all at once on their aprons, keeping as regular time as the soldiers in St. James's Park when they strike their cartouch boxes.

† Lord *Aberdour* was formerly grand master; at present the Prince of Wales, fills that station; and they make use of his name accordingly. For the entertainment of our readers, the editor obtained a complete list of all the grand masters, since the year 1722, viz.

Francis Scott, earl of Dalkeith	H. Brydges, marquis of Caernarvon
Charles Lenox, duke of Richmond, Lennox, and Aubigny	Robert Raymond, lord Raymond
J. Hamilton, lord Paisley	John Keith, earl of Mar
Wm. O'Brien, earl of Inchiquin	J. Douglas, earl of Morton
Henry Hare, lord Cultra	John Ward, lord Ward
Jane King, lord Kingston	Thomas Lyon, earl of Strathmore
Thomas Howard, duke of Norfolk	James Cranston, lord Cranston
T. Coke, lord Lovell	Wm. Byron, lord Byron
Anthony Brown, ld. vic. Montacute	John Proby, lord Carysfort
James Lyon, earl of Strathmore	James Brydges, earl of Caernarvon
John Lindsey, earl of Crawford	Sholto Ch. Douglas, lord <i>Aberdour</i>
Thomas Thynne, lord viscount Weymouth	W. Shirley, lord Ferrers
John Campbell, earl of Loudon	Lord Petre
Edward Bligh, earl of Darnley	Duke of Cumberland, and at present The Prince of Wales

By the above noble list of grand masters, such as no age, society, or kingdom, could ever boast to have ruled them, masonry has been fixed on the solid basis it now stands.

masonry. Sometimes this is done with the right hand only, as it is less taken notice of by strangers.

Having given the entered apprentice and fellow-craft's part, I now proceed to the third and last degree of masonry, which is termed the MASTER'S PART, it being performed in the same manner as the other two, viz. by way of Question and Answer, and is as follows :

Mas. BROTHER, where have you been ?

Ans. In the west.

Mas. And where are you going ? Ans. To the east.

Mas. Why do you leave the west, and go to the east ?

Ans. Because the light of the gospel was first shewn in the east.

Mas. What are you going to do in the east ?

Ans. To seek for a lodge of masters.

Mas. Then you are a master mason I presume ?

Ans. I am so taken and accepted among masters.

Mas. Where was you made a master ?

Ans. In a lodge of masters.

Mas. How was you prepared to be made a master ?

Ans. My shoes were taken off my feet, my arms and breast were naked, and I was deprived of all metals. In this manner I was led to the door of the lodge.*

Mas. How got you admittance ?

Ans. By three distinct knocks.

Mas. What was then said to you from within ?

Ans. Who comes there.

Mas. Your answer brother ?

Ans. One who hath lawfully and truly served his time as an entered apprentice and fellow-craft, and now begs to attain the last and most honourable degree of masonry, by being admitted a master.

Mas. How do you expect to attain it.

Ans. By the benefit of a pass-word.

Mas. Can you give me that word, brother ?

Ans. I can and will, right worshipful.

Mas. Pray give it me then ?

Ans. TUBAL CAIN.

Mas. What was then said to you ?

Ans. Enter TUBAL CAIN.

Mas. How was you disposed of ?

* The difference between the manner of preparing the person for the degree of Master, and the entered Apprentice and Fellow-Craft, is this : That the entered Apprentice's left arm and left breast are naked, with the left shoe off; and the Fellow-Craft's right breast is naked, with the right shoe off.

Ans. I was led round the lodge.

Mas. Where did you meet with the first opposition?

Ans. At the back of the master.

Mas. What did he demand of you?

Ans. The same as at the door.

Mas. How did he dispose of you?

Ans. He ordered me back to the senior warden in the west, to receive proper instructions.

Mas. What were these instructions, brother?

Ans. He instructed me as I stood in the west, *first*, to shew the master in the east the due guard or sign of an entered apprentice, and take one step upon the first step of the right angle of an oblong square, with my left foot forming a square. *Secondly*, to make two steps upon the same oblong square, and to shew the sign of a fellow-craft. *Thirdly*, I was taught to take two steps upon the same oblong square, with both my knees bent and bare; my body upright, my right hand upon the Holy Bible, both points of a pair of compasses being pointed to my right and left breast, where I took the solemn oath or obligation of a master mason.

Mas. Brother, can you remember the obligation you speak of?

Ans. I'll do my endeavour, right worshipful, with your assistance.

Mas. Pray stand up and begin.

Ans. *I, A. B.* of my own free will and accord, and in the presence of Almighty God and this right worshipful lodge, dedicated to holy St. John, do hereby and herein most solemnly and sincerely swear, that I will always hale, conceal, and never reveal this part of a master mason to a fellow-craft, any more than that of a fellow-craft to an apprentice, or any of them, to the rest of the world, except in a true and lawful lodge of masters, him or them whom I shall find to be such, after a just trial and examination.—I furthermore do swear, that I will attend all summonses sent to me from a lodge of masters, if within the length of a cable-tow.—I will also keep all my brothers' secrets as my own, treason and murder excepted, and that at my own free will. I will not wrong a brother, or see him wronged, but give him notice of all danger, as far as in my power lies. And I also swear, that I will conform myself to all the laws and institutions of this lodge—All this I swear, with a firm and fixed resolution to perform the same, under no less penalty than to have my body severed in two; the one part carried to the south, and the other to the north; my bowels burnt to ashes, and the ashes to be scattered to the four winds of the heavens, that no farther remembrance of such a vile wretch may exist among

men, (and in particular masons). So help me God, and keep me steadfast in this my master's obligation.' (*Kisses the book*).

Mas. Thank you, brother.—Pray what was shewn you after you received this obligation?

Ans. One of the master's signs.

[The sign is given by drawing your right hand across your belly, which is the penalty of the obligation. Then he gives the master the grip of an apprentice, who says, What's this? The person answers, the grip of an entered apprentice.]

Mas. Has it got a name? Ans. It has.

Mas. Will you give it me? Ans. JACHIN.

Mas. Will you be of or from? Ans. From.

Mas. From what, brother?

Ans. From an entered apprentice to a fellow-craft.

Mas. Pass, brother.

[He puts his thumb between the first and second joint, which is the pass-grip and you pronounce the word SHIBBOLETH.]

Mas. What was done to you after that?

Ans. He took me by the grip of a fellow-craft, and said,

What's this?

Mas. Your answer, brother?

Ans. The grip of a fellow-craft.

Mas. Has it got a name? Ans. It has.

Mas. Will you give it me? Ans. BOAZ.

Mas. What was then said to you?

Ans. Rise up, brother BOAZ.

Mas. Brother, what followed?

Ans. He told me I represented one of the greatest men in the world, viz. our grand master *Hiram*, who was killed just at the finishing of the temple; and the manner of his death is thus related.

' There were originally fifteen fellow-crafts, who perceiving the temple almost finished, and not having received the master's word, they grew impatient, and agreed to exhort it from their master *Hiram*, the first opportunity they could find of meeting him alone, that they might pass for masters in other countries, and receive the wages or profits of masters: but before they could accomplish their scheme, twelve of them recanted; the other three were obstinate, and determined to have it by force, if no other way could be found; their names were, *Jubela*, *Jubelo*, and *Jubelum*.

' It being always the custom of *Hiram*, at twelve at noon, as soon as the men were called off to refresh themselves, to go into the *Sanctum Sanctorum*, or holy of holies, to pay his devotion to the true and living God, the three assassins above-mentioned

Placed themselves at the east, west, and south doors of the temple. At the north there was no entrance, because the rays of the sun never dart from that point.

Hiram, having finished his prayer to the Lord, came to the east door, which he found guarded by *Jubela*, who demanded the master's grip in a resolute manner: he received for answer from *Hiram*, that it was not customary to ask it in such a strain; that he himself did not receive it so; adding, that he must wait, and time and patience would bring it about. He told him farther, that it was not in his power alone to reveal it, except in the presence of *Solomon* King of *Israel*, and *Hiram* King of *Tyre*, *Jubela* being dissatisfied with this answer, struck him across the throat with a twenty-four inch gauge. *Hiram* upon this usage flew to the south door of the temple, where he was met by *Jubelo*, who asked him the master's grip and word in like manner as *Jubela* had done before; and on receiving the same answer from his master, he gave him a violent blow with a square upon his left breast, which made him reel. Upon recovering his strength he ran to the west door, the only way left him of escaping; and on being interrogated by *Jubelum* to the same purport, who guarded that passage, (to whom he replied as at first) he received a terrible fracture upon his head with a gavel* or

* When you come to this part of the ceremony of making a Master, it occasions some surprise; the Junior Warden strikes you with a twenty four inch gauge across the throat; the Senior Warden follows the blow by striking you with a square on the left breast; and almost at the same instant the Master knocks you down with the gavel. This is the custom in most Lodges; and it requires no small share of courage, for the blows are frequently so severe that the poor candidate falls backward on the floor; and the greater his terror at this usage, the more the brethren are pleased. This custom savours too much of barbarity; and many instances can be produced of persons in this situation who have requested on their knees to be set at liberty, and others who have made their escape as fast as possible out of the Lodge. The French and natives of Switzerland have a more striking and solemn way of representing the death of *Hiram*. When a brother comes into the lodge in order to be raised to the degree of a master, one of the members lies flat on his back, with his face disfigured, and besmeared with blood, on the spot where the drawing on the floor is made. His natural surprise and confusion immediately appear, and one of the brethren generally addresses him to the purport following; 'Brother, be not frightened; this is the unfortunate remains of a worthy Master, that would not deliver the grip and word to three Fellow-Crafts, who had no right to it; and from his example we learn our duty viz to die before we deliver the Master's part of Masonry to those who have no claim thereto.' On kneeling to receive the obligation, the supposed dead brother lies behind you, and during the time of administering the oath, and reading the history of his death, he gets up, and you are laid down in his place. This is the most material difference between the French and English method of making a Master Mason; and that it is more agreeable to humanity than giving a man a violent blow on the forehead with a gavel, must be obvious to every reader.

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tional way of representing the
Master, in order to be raised
to the flat on his back, with his
feet up where the drawing on
the apron immediately appear, and
support following ; ' Brother,
of a worthy Master, that
of a Craft, who had no right
to die before we deliver the
claim thereto.' On kneeling
the Master lies behind you, and during
the history of his death, he
is the most material differ-
ence in making a Master Mason ;
and giving a man a violent blow on
the head by reader.

setting maul, which occasioned his death. After this they car-
ried his body out at the west door,† and hid it under some rub-
bish till twelve o'clock the next night, when they met by agree-
ment, and buried him on the side of a hill, in a grave six feet
perpendicular, dug east and west.

Master. After you was thus knocked down, what was said to
you then ?

Answer. I was told I represented one of the greatest men in
the world lying dead, viz. our grand master Hiram.

Master. Thank you, brother.—Pray go on.

Answer. As I lay on my back, the master informed me how
Hiram was found, and by what means the three ruffians were
discovered, as follows :

' Our master *Hiram* not coming to view the workmen as
usual, King Solomon caused strict search to be made ; but this
proving ineffectual, he was supposed to be dead. The twelve
fellow-crafts who recanted, hearing the report, their consciences
pricking them, went to Solomon with white aprons and gloves,
emblems of their innocence, and informed him of every thing
relative to the affair, as far as they knew, and offered their assist-
ance in order to discover the three other fellow-crafts, who had
absconded. They separated, and divided themselves into four
parties ; three east, west, north, and south, in quest of the mur-
derers. As one of the twelve was travelling on the sea side,
near *Joppa*, being fatigued, he sat down to refresh himself ; but
was soon alarmed by the following hideous exclamations from
the cliff of a rock : ' Oh ! that my throat had been cut across,
my tongue torn out by the root, and buried in the sands of the
sea at low-water mark, a cable's length from the shore, where
the tide ebbs and flows twice in twenty-four hours, ere I had
consented to the death of our grand master *Hiram* !—' Oh,
(says another) that my heart had been torn from under my nak-
ed left breast, and given a prey to the vultures of the air, rather
than I had been concerned in the death of so good a master !—
' But (say a third) I struck him harder than you both ; it was
I that killed him. Oh ! that my body had been severed in two,
and scattered to the south and north ; my bowels burt to ashes
in the south ; and scattered between the four winds of the earth,
ere I had been the cause of the death of our good master *Hir-*

† In this point the Masons themselves differ ; some of them say, he was not
carried out at the west door, but buried on the spot where he was killed, in this
manner : The three assassins took up part of the pavement, made a hole, and
covered him over with stones as soon as they had crammed him in ; after
which they conveyed the rubbish out in their aprons, to prevent suspicion.

am ! The fellow-craft hearing this, went in quest of his two associates, and they entered the cliff of the rock, took and bound them fast, and brought them to King Solomon, before whom they voluntarily confessed their guilt, and begged to die. The sentence passed on them was the same as they expressed in their lamentation in the cliff: *Jubela's* throat was cut across; *Jubela's* heart was torn from under his left breast; and *Jubelum's* body was severed in two, and scattered to the south and north.

When the execution was over, King Solomon sent for the twelve crafts, and desired them to take the body of *Hiram* up, in order that it might be interred in a solemn manner in the *Sanctum Sanctorum*; he also told them, that if they could not find a key-word about him, it was lost; for there were only three in the world to whom it was known; and unless they were present, it could not be delivered. *Hiram* being dead, it consequently was lost. However, as Solomon ordered, they went and cleared the rubbish, and found their master in a mangled condition, having lain fifteen days; upon which they lifted up their hands above their heads in astonishment, and said, *O Lord my God!* This being the first word and sign, King Solomon adopted it as the grand sign of a master mason, and it is used at this day in all the lodges of masters.

Master. Brother, when *Hiram* was thus found dead, how was he raised?

Answer. By the five points of fellowship.

Master. What are these points of fellowship?

Answer. He was taken by the entere: apprentice's grip, and the skin slipped off. Then he was taken by the fellow-craft's grip, which also slipped off; and lastly by the master's grip*.

Master. Brother, it appears you could not have been raised but by the five points of fellowship. Pray explain them?

Answer. Hand in hand signifies, that I will always put forth my hand to serve a brother as far as in my power lies.—Foot to foot, that I never will be afraid to go a foot out of my way to serve a brother.—Knee to knee, that when I pray, I should never forget my brother's welfare.—Breast to breast, to shew I will keep my brother's secrets as my own.—The left hand supporting the back, that I will always support a brother, as far as I can, without being detrimental to my own family.

* The master's grip is thus performed. You take a brother with the four finger nails of your right hand, and press close into the lower part of the wrist of his right hand, with all your strength: your right foot to his right foot, and his right knee to your right knee, the right breast to that of your brother, and your left hand supporting his back. In this position you whisper in his ear *MAHARONE*; or, as in the modern Lodges, *MACHENACH*, which is the Master's word.

Master. Thank you, brother.—But pray, why was you deprived of all metal?

Answer. Because there was neither axe, hammer, nor sound of any metal tool heard in the building of the temple of Solomon.

Master. Why so, brother?

Answer. Because it should not be polluted.

Master. How is it possible, brother, that such a large building should be carried on without the use or sound of some metal tool?

Answer. It was prepared in the forest of *Lebanon*, and brought down upon proper carriages, and set up with wooden mauls made on purpose for the occasion.

Master. Why were both your shoes taken off from your feet?

Answer. Because the place I stood on, when I was made a mason, was holy ground.

Master. What supports our lodge?

Answer. Three pillars.

Master. Pray, what are their names, brother?

Answer. Wisdom, strength, and beauty.

Master. What do they represent?

Answer. Three grand masters; *Solomon King of Israel*; *Hiram King of Tyre*; and *Hiram Abiff*, who was killed by the three fellow-crafts.

Master. Were these three grand masters concerned in the building of *Solomon's temple*?

Answer. They were.

Master. What was their business?

Answer. *Solomon* found provisions and money to pay the workmen; *Hiram King of Tyre* provided materials for the building; and *Hiram Abiff* performed or superintended the work.

[End of the Master's Lecture.]

The form observed at the instalment of a Master, and the other Officers, on St John's Day.

The year being expired, a proper person is fixed on by the members of every lodge, to preside over and govern the societies, in the capacity of master. The qualifications for this office are, 1st, That he must be regularly and lawfully raised: 2dly, He ought to be a man of good character, and irreproachable in his private conduct: 3dly, He must be well versed in the laws and constitutions of the order, and ought to be temperate, cool, and quite perfect in going through the before mentioned lectures, as all the questions are put by him, and he is often obliged to assist the brethren in making the proper answers; for every mason sitting round the table answers in his turn, in the same manner as the boys at church saying the catechism. This

t in quest of his two
rock, took and bound
Solomon, before whom
begged to die. The
they expressed in their
as cut across; *Jubel's*
; and *Jubelum's* body
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Solomon sent for the
the body of *Hiram* up,
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n ordered, they went
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ake a brother with the four
the lower part of the wrist
at foot to his right foot, and
to that of your brother, and
on you whisper in his ear
ENACH, which is the Mas-

they term *working*. For instance; suppose a brother meets another, and asks him if he was at his lodge last night? he says, yes. Well, replies the other, *did you work?* that is, did you go through the several questions and answers in any of the Lectures.—If any member, cannot, or does not chuse to work, when the question is put, and it comes to his turn, he gets up, and clapping his hand on his breast, addresses himself to the master, and begs to be excused; then the left hand man answers in his room.

The brethren having chosen a proper man for this office, and he being approved of by the grand master, they proceed to the installing him as follows: He kneels down in the south part of the lodge, and the late master gives him the following obligation before he resigns the chair, which he repeats:

‘I, *A. B.* of my own free will and consent, in the presence of Almighty God, and this right worshipful lodge, dedicated to St John, do most solemnly and sincerely swear, that I will not deliver the word and grip belonging to the chair whilst I am master, or at any time hereafter, except it be to a master in the chair, or a past master, him or them whom I shall find to be such, after due trial and examination.—I also swear, that I will act as master of this lodge till next St John’s day, and fill the chair every lodge night, if I am within the length of my cable-tow.—I likewise further promise, that I will not wrong this lodge; but act in every respect for the good of masonry, by behaving myself agreeably to the rest of the brethren; and maintaining good order and regularity in this lodge, as far as lies in my power. All this I swear with a firm and stedfast resolution to perform the same, under no less than the four following penalties: My throat cut across, my tongue torn out, my heart torn from my left breast, and my body severed in two. So help me God, and assist me in this my obligation belonging to the chair.’ (*Kisses the book.*)

The past master raises him, and takes off the jewels and ribbons from his own neck, and puts it on the new master, taking him at the same time by the master’s grip, and whispering in his ear the word CHIBBELUM;* after which he slips his hand from the master’s grip to the elbow, and presses his nails in, as is done in the grip of the master under the wrist.

* CHIBBELUM signifies a worthy mason. The origin of the words and signs among the free masons was on this account; Hiram, the chief architect of the temple had so great a number of workmen to pay, that he could not possibly know them all; he therefore gave each degree or class a particular sign and word, by which he could distinguish them more readily, in order to pay them their different salaries.

The senior and junior wardens, secretary, &c. receive the obligation as the master, except the grip and word: there being none peculiar to them.

Having now gone through the several degrees and lectures belonging to the entered-apprentice, fellow-craft, master, and the manner of instalment, I shall close the work with a few general directions, dividing them under the following heads.

I. *A Description of the Ornaments worn by the different Officers when assembled in the Lodge, and their proper Places of sitting.*

The Master, who sits in the east of the Lodge, has the rule and compass, and square, hanging to a ribbon round his neck, and a black rod in his hand, when he opens the Lodge, near seven feet high.

The Senior Warden's place is in the west, with a level hanging by a ribbon round his neck, and a column placed on the table, about twenty-nine inches long.

The Junior Warden's place is in the south, with the plumb-rule hanging by a ribbon from his neck, and a column in his hand.

The Secretary wears the cross-pens hanging in the same manner.

The Senior and Junior Deacons have each a black rod, with the compass hanging round their necks; the Senior sits at the back of the Master, or at his right-hand; the Junior at the Senior Warden's right-hand.

The past-master has the compasses and sun, with a line of cords about his neck.

The Treasurer has a key hanging from his neck.

II. *The manner of giving the signs of every degree, and the word belonging to it, with the fellow-craft, and master's clap.*

The master's sign, grip, and word, &c.

The sign. Draw your right-hand edge-ways across your belly, which is the penalty of the obligation.

The grip. Take hold of the right-hand of your brother with your right-hand, and press the four finger nails hard under the wrist of his right-hand; put your right-foot to his right-foot; your right-knee to his right-knee; and his right-breast to your's, with your left-hand supporting his back.

The Word is MAHABONE; or in some lodges, MACBE NACH.

The Pass-Word is TUBAL CAIN.

The Master's Clap is, by holding both your hands above your head, and striking them down at once upon your apron, both feet keeping time. They assign two reasons for this sign, viz. when the twelve fellow-crafts saw their master lie dead, they

origin of the words and signs
chief architect of the temple
could not possibly know them
lar sign and word, by which
them their different salaries

lifted up their hands in surprise, and said, *O Lord our God!* and that when Solomon dedicated the temple to the Lord, he stood up, and lifting up both his hands, exclaimed, *O Lord my God! Great art thou above all Gods.*

The Fellow-craft's Sign, Grip, Word, and Clap.

Sign. Put your right-hand to your left-breast, keeping your thumb square, and your left-hand upright, forming a square.

The Pass-Grip is, by putting the thumb nail of your right-hand between the first and second joint of a brother's right hand.

The Pass-Word is SHIBBOLETH.

The Grip is the same as the pass grip, except pressing your thumb-nail on the second joint, instead of between the first and second.

The Word is BOAZ.

The Fellow-Craft's Clap is, by forming the sign of a craft as above, holding your left-hand square and upright; then clap your right and left hands together; and afterwards strike your left breast with your right-hand, and from thence give a clap on your apron, your right-foot going at the same time.

The Entered Apprentice's Sign, Grip, and Word.

Sign. Draw your hand across your throat edgeways. The penalty of the obligation being this, that an apprentice would sooner have his throat cut than discover the secrets of masonry.

The Grip. Take a brother with your right-hand, and press hard with your thumb-nail upon the first joint of the fore-finger of his right-hand.

The Word. Whisper in his ear JACHIN.

The Master kneels upon both knees in the ceremony of making.

The craft kneels with the right knee.

The apprentice with the left knee.

The form observed in drinking.

The table being plentifully stored with wine and punch, &c. every man has a glass set before him, and fills it with what he chuses, and as often as he pleases. But he must drink his glass in turn, or at least keep the motion with the rest. When, therefore, a public health is given, the master fills first, and desires the brethren to charge glasses; and when this is supposed to be done, the master says, *Brethren are ye all charged?* The senior and junior wardens answer, *we are all charged in the south and west.* Then they all stand up, and observing the master's motion, (like the soldier his right-hand man) drink their glasses off; and if the master proposes the health or toast with *three times three claps*, they throw the glasses with the right-hand, at full length, bringing them across their throats three times, and make

O Lord our God!
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ing three motions to put them down on the table; at the third they are set down, (though perhaps fifty in number) as if but one: then raising their hands breast high, they clap nine times against the right, divided into three divisions, which is termed *drinking with three times three*, and at the end they give a huzza.

Having at length gone through my plan, I have nothing further to add than this, that the following is the best method for a stranger to get admittance, being what I have often tried in many places, in order to be fully satisfied.

As soon as you come to the door of the lodge, you will find the tyler on the out-side, with a drawn sword in his hand, and a white apron on. Ask him if there is a full lodge? and tell him you shall be glad of admittance as a visiting member; taking care to provide yourself with a white leather apron, which you may shew him as if by accident. He will, perhaps, ask you what degree you are of, and desire a sign, which you may shew him with readiness, and likewise inform him what Lodge you belong to.

It being contrary to the rules of the society that the tyler should admit a stranger, he will go in, and acquaint the master, that such a person, (mentioning your name, and the lodge you told him you belonged to) craves admittance. Upon which one of the wardens will come out and examine you, draw your right hand across your throat edgeways, and he will say, "What's that?" Your answer must be, "The due guard of an apprentice." Then he will take you by the first joint of the thumb of your right-hand, and press it hard with the thumb-nail of his right-hand, and ask, "What's this?" You must immediately answer, "The grip of an entered apprentice." If he is not fully satisfied with this, he will go farther on in this manner.

Question. Has it got a name?—You must answer, "It has." Then he will ask you to give it him.

Answer. I'll halve it with you.—Begin, says he.

Mason. JA-

Mason. CHIN.

Question. Will you be of or from?

Question. From what?

Answer. From an entered apprentice to a fellow-craft. He will then shift his thumb from the apprentice's grip towards the fellow-craft's; and ask, "What's this?" *Answer.* The pass word of a fellow-craft. Give it me, says he. Whispers in his ear SHIBBOLETH. On this, he will put his thumb to the second joint, and say, "What's this?" *Answer.* "The grip of a fellow-craft." "Has it a name?" says he. *Answer.* "It has." "Pray give it me. *Answer.* "I will letter it, or halve it with you." *Mason.* "I'll letter it with you. *Answer.* "Begin." *Ma-*

Answer. JACHIN.

Answer. From?

son. "No, you begin." *Answer.* B. Mason. O. Ans. A. Mason.
Z. *Answer.* BOAZ.

What I have here offered being more than sufficient, you will be admitted, and you must put your apron on, and take your seat. If there should be a making that night, you will be perfect in the first principles, and know more than one in ten who have been masons many years, and have never read this book.

If you should after this chuse to go to a lodge of masters, the ceremony is the same as above; but, you are interrogated to the grip, pass-grip, and word of a master, which you cannot fail of answering by reading the master's part before-mentioned. In all this you must take care not to betray any fear, but put on an air of assurance.

The ceremony observed at the Free-Masons' Funeral, according to ancient custom.

No mason can be interred with the formalities of the order, unless by his own special request, communicated to the master of the lodge of which he died a member; nor unless he had been advanced to the third degree of masonry.

The master of the lodge, on receiving intelligence of his death, and been made acquainted with the day and hour appointed for his funeral, is to issue his command for summoning the lodge: and immediately to make application, by the grand secretary, to the deputy grand master, for a legal power and authority to attend the procession with his officers, and such brethren as he may approve of, properly clothed.

The dispensation being obtained, the master may invite as many lodges as he thinks proper, and the members of the said lodges, may accompany their officers in form; but the whole ceremony must be under the direction of the master of the lodge to which the deceased belonged; and he, and his officers, must be duly honoured, and cheerfully obeyed on the occasion.

All the brethren who walk in procession, should observe, as much as possible, an uniformity in their dress. Decent mourning, with white stockings, gloves and aprons, is most suitable and becoming. No person ought to be distinguished with a jewel, unless he is an officer of one of the lodges invited to attend in form, and the officers of such lodges should be ornamented with white sashes and hat-bands; as also the officers of the lodge to whom the dispensation is granted, who should likewise be distinguished with white rods.

In the procession to the place of interment, the different lodges rank according to their seniority; the junior ones preceding. Each lodge forms one division, and the following order is observed:

The tyler with his sword ;
 The stewards, with white rods ;
 The brethren out of office, two and two ;
 The secretary with a roll ;
 The treasurer, with his badge of office ;
 Senior and junior wardens, hand in hand ;
 The past-master ;
 The master ;

The lodge to which the deceased brother belonged in the following order : all the members having flowers, or herbs, in their hands.

The tyler ;
 The stewards ;
 The music, (drums muffled, and trumpets covered ;) ;
 The members of the lodge ;
 The senior and junior wardens ;
 The past-master ;

The bible and book of constitutions, on a cushion, covered with black cloth, carried by a member of the lodge ;
 The master ;
 The chorusters, singing an Anthem ;
 The clergyman.

Pall bearers. The BODY,
with the Regalia placed
thereon, and two swords
crossed. Pall bearers.

Chief mourner ;
 Assistant mourners ;
 Two stewards ;
 A tyler.

One or two lodges march, before the procession begins, to the church-yard, to prevent confusion, and make the necessary preparations. The brethren are on no account to desert their ranks, or change their places, but keep in their different departments. When the procession arrives at the gate of the church-yard, the lodge to which the deceased brother belonged, and all the rest of the brethren must halt, till the members of the different lodges have formed a perfect circle round the grave, when an opening is made to receive them. They then march up to the grave : and the clergyman and the officers of the acting lodge, take their station at the head of the grave, with the chorusters on each side, and the mourners at the foot ; the Service is rehearsed, an Anthem sung, and that particular part of the ceremony is concluded with the usual forms. In returning from the funeral the same order of procession is observed.

SONGS

SUNG IN THE BEST LODGES.

SONG I.

[Tune, Attic Fire.]

Arise, and blow thy trumpet, Fame,
Free-Masonry aloud proclaim,
To realms and worlds unknown
Tell them of mighty David's son,
The wise and matchless Solomon,
Priz'd far above his throne.

The solemn temple's cloud-capt towers ;
Th' aspiring domes are works of ours,
By us those piles were rais'd :
Then bid mankind with song advance,
And through th' etherial vast expanse,
Let Masonry be prais'd.

We help the poor in time of need,
The naked clothe, the hungry feed ;

'Tis our foundation stone :

We build upon the noble plan ;
For friendship rivets man to man ; } *Chorus three times*
And makes us all as one.

Still louder, Fame, thy trumpet blow ;
Let all the distant regions know

Free-Masonry is this :

Almighty Wisdom gave it birth,
And Heav'n has fix'd it here on earth,
A type of future bliss.

SONG II.

[Tune, Goddess of Ease.]

GENIUS of Masonry, descend,
 And with thee bring thy spotless train ;
 Constant our sacred rites attend,
 While we adore thy peaceful reign :
 Bring with the virtue, brightest maid,
 Bring love, bring truth, and friendship here ;
 While social mirth shall lend her aid,
 To smooth the wrinkled brow of care.

Come Charity, with goodness crown'd,
 Encircled in thy heav'nly robe,
 Diffuse thy blessings all around,
 To every corner of the globe :
 See where she comes with power to bless,
 With open hand, and tender heart,
 Which wounded is at man's distress,
 And bleeds at ev'ry human smart.

Envy may ev'ry ill devise,
 And falsehood be thy deadliest foe,
 Though friendship still shall tow'ring rise,
 And sink thine adversaries low ;
 Thy well built pile shall long endure,
 Through rolling years preserve its prime,
 Upon a rock it stands secure,
 And braves the rude assaults of time.

Ye happy few, who here extend
 In perfect lines from East to West,
 With fervent zeal the lodge defend,
 And lock its secrets in each breast :
 Since ye are met upon the square,
 Bid love and friendship jointly reign ;
 Be peace and harmony your care,
 Nor break the adamant chain.

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Behold the Planets how they move,
 Yet keep due order as they run ;
 Then imitate the stars above,
 And shine resplendent as the Sun ;
 That future Masons when they meet,
 May all our glorious deeds rehearse,
 And say, their fathers were so great,
 That they adorn'd the Universe.

SONG III.

[Tune, Rule Britannia.]

WHEN earth's foundation first was laid,
 By the Almighty artists hand,
 'Twas then our perfect, our perfect laws were made,
 Establish'd by his strict command.
Cho. Hail mysterious ! hail, glorious masonry !
 That makes us ever great and free.

As man throughout for shelter sought,
 In vain from place to place to roam,
 Until from Heaven, from Heaven he was taught,
 To plan, to build, to fix his home
Hail, mysterious, &c.

Hence illustrious rose our art
 And now in beautiful piles appears ;
 Which shall to endless, to endless time impart,
 How worthy and how great we are.
Hail, mysterious, &c.

Nor we less fam'd for every tie,
 By which the human thought is bound ;
 Love, truth, and friendship, and friendship socially,
 Join all our hearts and hands around.
Hail, mysterious &c.

Our actions still by virtue blest,
 And to our precepts ever true,
 The world admiring, admiring shall request
 To learn, and our bright paths pursue.

Hail, mysterious, &c.

SONG IV.

[*Tune, In Infancy.*]

LET Masonry from pole to pole,
 Her secret laws expand,
 Far as the mighty waters roll,
 To wash remotest land:
 That virtue has not left mankind,
 Her social maxims prove,
 For stamped upon the Mason's mind,
 Are Unity and Love.

Ascending to her native sky,
 Let Masonry increase;
 A glorious pillar rais'd on high,
 Integrity its base.
 Peace adds to Olive Boughs, entwinn'd,
 An emblematic dove,
 As stamped upon the Mason's mind,
 Are unity and love.

SONG V.

[*Tune, The miller of Mansfield.*]

How happy a mason! whose bosom still flows
 With friendship, and ever most cheerfully goes;
 Th' effects of the mysteries lodg'd in his breast,
 Mysteries rever'd and by princes possess'd.

Our friend, and our bottle, we best can enjoy,
 No rancour, no envy our quiet can annoy,
 Our plumb-line and compass, our square and our tools
 Direct all our actions in virtue's fair rules.

To Mars, and to Venus, we're equally true,
 Our hearts can enliven, our arms can subdue.
 Let the enemy teil, and the ladies declare,
 No class, or profession, with masons compare.

To give a fond lustre, we ne'er need a crest,
 Since honour and virtue remain in our breast.

We'll charm the rude world when we clap, laugh
 and sing,

If so happy a mason, say, who'd be a King?

SONG VI.

On, on, my dear brethren, pursue the great lecture,
 And refine on the rules of old architecture :
 Hig' honour to masons the craft daily brings,
 To those brothers of princes, and fellows to kings.

We drove the rude Vandals and Goths off the stage,
 And reviv'd the old arts of Augustus' fam'd age ;
 Vespasian destroy'd the vast temple in vain,
 Since so many now rise under this noble reign.

The noble five orders, compos'd with such art,
 Shall amaze the swift eye, and engage the whole heart;
 Proportion, sweet harmony, gracing the whole,
 Gives our work, like the glorious creation, a soul.

Then, master and brethren, preserve your great name;
 This lodge, so majestic, shall purchase your fame ;
 Rever'd it shall stand till all nature expire,
 And its glories ne'er fade till the world is on fire.

See, see, behold here what rewards all our toil,
 Our genius inspires, and bids labour smile ;
 To our noble grand master let a bumper be crown'd,
 To all masons a bumper,—so let it go round.

Again, my lov'd brethren, again let it pass,
 Our ancient firm union cement with a glass :
 And all the contention 'mong masons shall be,
 Who better can work, or who better agree.

SONG VII.

LET drunkards boast the power of wine,
 And reel from side to side ;
 Let lovers kneel at beauty's shrine,
 The sport of female pride ;
 Be ours the more exalted part,
 To observe the Mason's art,
 And spread its praises wide.

To dens and thickets dark and rude,
 For shelter beasts repair ;
 With sticks and straws the feather'd brood
 Suspend their nests in air :
 And man untaught, as wild as these,
 Binds up sad huts with boughs of trees,
 And feeds on wretched fare.

But science dawning in his mind,
 The quarry he explores ;
 Industry and arts combin'd,
 Improv'd all nature's stores ;
 Thus walls were built, and houses rear'd,
 No storms nor tempest now are fear'd
 Within his well-fram'd doors.

When stately palaces arise.

When columns grace the hall ;
 When tow'rs and spires salute the skies,
 We owe to Masons all ;
 Nor buildings only do they give,
 But teach men how within to live,
 And yield to reason's call.

All party quarrels they detest,

For virtue and the arts,
 Lodg'd in each true Free-mason's breast,
 Unite and rule our hearts :
 By these while masons square their minds,
 The state no better subjects finds,
 None act more upright parts.

When Bucks and Albions, are forgot,
 Free-masons will remain ;
 Mushrooms each day spring up and rot,
 While oaks stretch o'er the plain :
 Let others quarrel, rant, and roar,
 Their noisy revels when no more,
 Still masonry shall reign.

Our leather aprons may compare
 With garters red or blue,
 Princes and kings our brothers are,
 May they our rules pursue :
 Then drink success and health to all
 The craft around this earthly ball,
 May brethren still prove true.

SONG VIII.

[Tune, The Huntsman.]

ASSEMBL'D and ty'd let us social agree
 With the monarch that sits on the throne,

For he charges a glass, and round lets it pass,
To celebrate ancient St John.

Though babblers may prattle in showing their spleen,
Their spite we compare to the drone,
For in love and sweet harmony still we'll agree,
To celebrate ancient St John.

The world's in pain our secrets to gain,
In ignorance let them think on,
For in love and sweet harmony still we'll agree,
To celebrate ancient St John.

With toast after toast let us drink to the King,
Rememb'ring the great Solomon,
For his actions were rare, by the compass and square,
Thus celebrate ancient St. John.

Then join hand in hand, in a body firm stand,
Our cares, and our troubles begone,
Let us love, laugh, and sing; love the ladies and King,
Thus celebrate ancient St. John.

SONG IX.

BEHOLD in a lodge we dear brethern are met,
And in proper order together are set;
Our secrets to none but ourselves shall be known,
Our actions to none but free-masons be shown.
Derry down, down, down, derry down.

Let brotherly love be among us reviv'd;
Let us stand by our laws that are wisely contriv'd;
And then all the glorious creation shall see,
That none are so loving, so friendly as we.
Derry down, &c.

The temple, and many a magnificent pile,
 Ev'n buildings now standing within our own isle,
 With wisdom contriv'd, with beauty refin'd,
 With strength to support, and the building to bind.

Derry down, &c.

These noble grand structures will always proclaim,
 What honour is due to a free-mason's name,
 Ev'n ages to come, when our work they do see,
 Will strive with each other like us to be free.

Derry down, &c.

What though some of late, by their spleen, plainly show,
 They fain would deride what they gladly would know,
 Let ev'ry true brother these vermin despise,
 And the ancient grand secret keep back from their eyes.

Derry down, &c.

Therethen, let's all put our hand to our heart,
 And from true masonry ne'er to depart :
 And when the last trumpet on earth shall descend
 Our lodge will be clos'd and our secrets shall end.

Derry down, &c.

SONG X.

ONCE I was blind and could not see,
 All was dark me around,
 But providence provided me,
 And soon a friend I found ;
 Through hidden paths my friend me led,
 Such paths as babblers ne'er shall tread,

With a fa, la, la, la, la,

He took all stumbling blocks away,
 That I might walk secure,

An brought me long ere break of day,
 To Sol's bright temple door,
 Where we both admittance found
 By help of magic spell and sound.

With a fa, &c.

The curber of my rash attempt,
 Did then my breast alarm,
 And hinted I was not exempt,
 Nor free from double harm ;
 Which put a stop to rising pride,
 And made me trust more to my guide.

With a fa, &c.

With sober pace I then was led,
 And brought to Sol's bright throne ;
 Where I was obliged to stop,
 Till I myself made known.
 With hideous noise I round was brought,
 For to obtain that which I sought.

With a fa, &c.

In humble posture and due form,
 I listened with good will ;
 Instead of mighty noise and storm,
 All then was calm and still.
 Such charming sounds I then did hear,
 As quite expell'd all doubt and fear

With a fa, &c.

The mighty monarch from his throne
 Bade darkness then withdraw,
 No sooner said than it was done,
 And great things then I saw,
 But what they were I'll not now tell,
 But such they were as here shall dwell.

With a fa, &c.

Then round and round me he did tie,
 A noble ancient charm ;
 All future darkness to defy,
 And ward off cowa'n's harm ;
 So I return'd from wheuce I came,
 Not what I was, but what I am.—*With a fa, &c.*

THE MASON'S ANTHEM.

CANT us, kind Heav'n, what we request,
 In masonry let us be blest ;
 Direct us to that happy place,
 Where friendship smiles in ev'ry face :
 Where freedom and sweet innocence
 Enlarge the mind, and cheer the sense.

Where cepter'd reason from her throne
 Surveys the lodge and makes us one :
 And harmony's delightful sway
 For ever sheds ambrosial day ;
 Where we blest Eden's pleasure taste,
 Whilst balmy joys are our repast.

No prying eye can view us here,
 No fool or knave disturb our cheer :
 Our well form'd laws set mankind free,
 And give relief to misery :
 The poor oppress'd with woe and grief,
 Gain from our bounteous hands relief.

Our lodge the social virtues grace,
 And wisdom's rules we fondly trace ;
 All nature open to our view,
 Points out the path we should pursue :
 Let us subsist in lasting peace,
 And may our happiness increase.

TOASTS AND SENTIMENTS

FOR THE
SOCIETY OF FREE MASONS.

To the King and the Craft.—To all the Kings, Princes, and Potentates, who ever propogated the Royal Art.—To all the Fraternity round the globe.—To all the noble Lords, and Right Worshipful Brothers, that have been Grand Masters.—The Grand Lodge of Scotland.—The Grand Lodge of England.—The Grand Lodge of Ireland.—To all well disposed masons.—To the perpetual honour of free-masons.—To the Masters and Wardens of all regular Lodges.—To all true and faithful brothers.—To all free born sons of the ancient and honourable Craft.—To the memory of him who first planted the Vine.—To masons and to masons' bairns, and Women with both wit and charms, that love to lie in masons' arms.—To all the female friends of free-masons.—To him that first the world began.—To the memory of the Tyrian Artist.—To the ancient sons of peace.—To all upright and pure masons.—Prosperity to the ancient and honourable Craft.—To the secret and silent.—To all masons who walk in the line.—To him that did the temple rear.—To every true and faithful heart, that still preserves the secret art.—To all that live within compass and square.—To all social free-masons. To all true masons and upright, Who saw the east where rose the light.—To the increase of perpetual friendship and peace among the ancient Craft.—To each charming fair and faithful she, Who loves the Craft of masonry.—To each faithful brother both ancient and young, Who governs his passions and bridle his tongue.—To all those who steer their course by the three great L —s of masonry.—May every mason be enabled to act so as to have an approving monitor.—May the Lodges in this place be distinguished for love, peace, and harmony.—May all free-masons, be enabled to act in a strict conformity to the rules of their order.—May our actions as masons be properly squared.—A proper application of the 24 inch guage, so as that we may measure out, and husband our time to the best purposes.—To him who uses the mallet in knocking off these superfluous passions that in any manner degrade the man or the mason.—May the lives of all free-masons be spent in acts of true piety, highly seasoned with tranquillity.—May the mason's conduct be so uniform as he may not be ashamed to take a retrospective view of it.—The absent Brethren of this Lodge.—Every worthy Brother who was at first duly prepared, and whose heart still retains an awful regard to the three great lights of masonry.—Every brother who main-

tains a constancy in love, and sincerity in friendship.—May the brethren of our glorious craft be ever distinguished in the world by their regular lives, more than by their gloves and aprons.—May the square, plumb-line, and level, regulate the conduct of every brother.—May virtue ever direct our actions with respect to ourselves, justice to those with whom we deal, mercy, love, and charity to all mankind.—May every worthy Brother who is willing to work and labour through the day, as his condition requires, be happy at night with his friend, his love, and a cheerful glass.—Every Brother who keeps the key of knowledge from all intruders, but will cheerfully open it to a worthy brother.—May masonry flourish until nature expire, And its glories ne'er fade till the world is on fire.—May every society instituted for the promotion of virtue flourish.—May concord, peace, and harmony subsist in all regular Lodges, and always distinguish the fraternity of free-masons.—Prosperity to masons and masonry.—May every Brother learn to live within the compasses, and watch upon the square.—May the prospect of riches never have that effect upon a mason, as to induce him to that which is repugnant to virtue.—May our conversation be such, as that youth may therein find instruction, women, modesty, the aged respect, and all men civility.—May peace, harmony, and concord subsist among free-masons, and may every idle dispute and frivolous distinction, be buried in oblivion.—The mason that knows the true value and use of his tools.—All the friends of the craft.—May every brother who is lawfully and regularly entered into our society, which is both ancient and honourable, be as duly instructed in the true morals thereof.—May masonry prove as universal, as it is honourable and useful.—The memory of the distinguished three.—May unity, friendship, and brotherly love, ever distinguish the brethren of the ancient craft.—All regular Lodges.—May the morning have no occasion to censure the night spent by free-masons.—May every Brother have a heart to feel, and a hand to give.—May no free-masons wish for more liberty than constitutes happiness, nor more freedom than tends to the public good.—May we never condemn that in a Brother which we would pardon in ourselves.—May the cares which haunt the heart of the covetous, be unknown to a free-mason.—May no free-mason desire plenty, but with the benevolent view to relieve the indigent.—May the deformity of vice in other men, teach a mason to abhor his own.—May we be more ready to correct our own faults, than to publish the errors of the brethren.—May every free-mason participate in the happiness of a brother.—May we never rashly believe the report we hear, which is prejudicial to a brother.—May discord, party-rage, and insolence, be for ever rooted out from among masons.—

friendship.—May the distinguished in the world gloves and aprons.— regulate the conduct of actions with respect deal, mercy, love, worthy Brother who day, as his condition his love, and a cheer- ey of knowledge from a worthy brother.— And its glories ne'er ciety instituted for the ord, peace, and har- ways distinguish the o masons and ma- within the compasses, spect of riches never e him to that which ation be such, as that n, modesty, the aged, harmony, and con- every idle dispute and ion.—The mason that —All the friends of the and regularly entered honourable, be as duly fay masonry prove as —The memory of the ip, and brotherly love, ent craft.—All regular occasion to censure the Brother have a heart —masons wish for more ore freedom than tends mn that in a Brother —May the cares which known to a free-mason. t with the benevolent formity of vice in other May we be more ready the errors of the bre- e in the happiness of the report we hear, y discord, party-rage, rom among masons.—

May all free-masons go hand in hand in the road of virtue.— May all free-masons ever taste and relish the sweets of free- dom.—May the hearts of free-masons agree, although their heads should differ.—May the masons' conduct be so uniform as to convince the natural world that they dwell in light.— May honour and honesty distinguish the brethren.—The hum- ble beggar.—Relief to all indigent brethren.—May all free- masons live in love, and die in peace.—To masonry, friendship, and love.—The heart which conceals and the tongue that never reveals.—May no free-mason taste the bitter apples of afflic- tion.—To the nation's wealth and glory.—To the innocent and faithful craft.—To a happy meeting.—May the frowns of resent- ment never be known among us.—May the gentle spirit of love animate the heart of every mason.—May hypocrisy, faction, and strife, be for ever rooted from every Lodge.—May every free- mason be distinguished by the internal ornament of the upright heart.—May the Brethren in this place be united to one another by the bond of love.—May every free-mason have as much genuine philosophy as that he may neither be too much exalted with the smiles of prosperity, nor too much dejected with the frowns of adversity.—May free-masons ever taste and relish the sweets of domestic contentment.—May the foundation of every regular Lodge be solid, its building sure, and its members numerous and happy.—May every free mason have health, peace, and plenty.—May every free-mason find constancy in love, and sincerity in friendship.—May the free-mason's conscience be sound, though his fortune be rotten.—May temptation never conquer a free-mason's virtue.—Honour and influence to every public spirited brother.

Description of the Regalia and Emblematical Figures used in Masonry, represented in the Frontispiece.

1. The two pillars called JACHIN and BOAZ, the first signi- fying *Strength*, the second to *establish in the Lord*.
2. Holy Bible opened, as an emblem that it should be the rule of our faith.
3. Compass and square, to square our actions, and keep them within bounds, the master's emblem or jewel, which is suspen- ded with a ribbon round the neck, and always worn when the lodge is opened, and on public days of meeting, funerals, &c.
4. Level, the senior warden's emblem or jewel.
5. Twenty-four inch gauge to measure Mason's work.
6. Key the treasurer's emblem.
7. Sword, presented to the naked left breast of the apprentice.
8. Cable, or rope, put round the neck of every new-made ma- son at the time of making.

9. Trowel, an instrument of great use among masons.
 10. Gavel, or setting maul, used in building Solomon's temple, the first grand work of masonry.

11. Plumb-level, compass, and plumb rule, the junior warden's emblem.

12. Small hammer, to knock off superfluous pieces.

13. Cross-pens, the secretary's emblem.

14. A coffin, with a figure of the maimed body of Hiram, (the first grand master) painted on it. He was murdered by three fellow-crafts, for refusing to reveal the secret.

15. Hand plummet, for taking perpendiculars.

16. The sun rising in the east, emblematical of the master mason, standing in the east, setting the men to work.

17. The seven stars, an astronomical emblem, frequently engraved on the medals worn by masons.

18. The moon that rules the night.

19. Candlesticks, placed in a triangular form.

20. Columns, used by the senior and junior wardens in the lodge.

21. Two black rods carried by the senior and junior deacons.

22. The three steps and pavement.

23. Entrance or porch to Solomon's temple.

24. Terrestrial and celestial globes, representing the works of creation.

25. A machine used by masons to form a triangle.

26. Large rule for measuring the work.

27. The three step ladder used in masonry.

28. Hiram's tent.

29. The white apron and gloves, emblems of innocence.

30. The eye of Providence, the great superintendant of the universe, and masonry represented as under its immediate influence.

The frontispiece is a Medallion, in imitation of those medals, or plates, that are common among the brotherhood. These medals are of silver, and some have them highly finished and ornamented, so as to be worth ten or twenty guineas. They are suspended round the neck with ribbons of various colours, and worn on their public days of meeting, at funeral processions, &c. in honour of the craft. On the reverse of these medals it is usual to put the owner's coat of arms, or cypher, or any other device the owner fancies, and some even add to the emblems other fancy things that bear some analogy to masonry.

The candlesticks, &c. in many lodges are curiously wrought; the chair in which the grand master sits, as well as those of the masters of inferior lodges, are richly carved with emblematical figures; their aprons are bound with ribbons of various colours; and, in short, every thing belonging to them is finished in the most elegant taste.

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